LET GO!

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Darshan Diary
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LET GO!
Chapter #1

1 April 1978 pm in Chuang Tzu Auditorium

Deva means divine, Madhyama means the middle -- the divine middle. The extreme is the disease, and the mind lives through the extremes. The mind always thinks in terms of either/or, and reality is just exactly in the middle. It is never either/or; it is both/and. It is neither day nor night, neither life nor death, neither body nor soul. It is somewhere between the two, exactly between the two. And exactly in the middle is also the point from where transcendence happens, from where you go beyond both. To be in the middle is to go beyond both. Health and great balance, silence, come through this understanding. Because extremes create tensions and excitements, they create heaven and hell. And the mind is always a chooser, it lives through choosing. The moment you stop choosing and allow life to be as it is, you immediately fall into the middle. Let-go is the way of the middle. Choicelessness is the meaning of let-go; Then you allow life, whatsoever it brings. Buddha calls it the philosophy of suchness, 'tathata', the philosophy of as-it-is-ness. Let it be as it is: when it is night, it is night; don't hanker for the day. When it is day, it is day; don't ask for the night. When it is pain it is pain; when it is pleasure it is pleasure. Don't choose, allow it to happen. Slowly, slowly a great understanding arises out of this allowing, out of this

let-go. And that understanding makes you alert, aware that you are separate from both. You are neither life nor death: you are just a witness. That witnessing is Buddhahood, that witnessing is enlightenment. And to be in the middle is the way to it.
So let this be your key: never go to the extreme, always keep in the middle, like a tightrope walker. Slowly, slowly, the knack arises. Once you have understood how to be in the middle the mind disappears on its own accord, because it cannot exist in the middle; that is the secret of the work. It can exist only in the extreme, opposite to something, diametrically opposed to something. It is a chooser: it can either love or hate. It cannot rest in the middle without choosing, without prejudice. It cannot allow things to have their own way. It interferes, it tries to impose itself upon reality. Reality is, God is, and all is already as it should be. We have just to relax and allow it to be.

[A visitor has been posted by the army from Nepal to Poona. Osho explains how to use even the discipline and uptightness of army life as meditation.]

The basic thing is not the technique of meditation. The basic thing is to do it with awareness. Any method can be of help if one practises it with a watchfulness. The real thing is watchfulness; the meditation is just an excuse for it.
For example, somebody can just go on repeating the name of God. If he is simply repeating it like a parrot it is not going to help. On the contrary, it may even be harmful, because repeating something every day like a parrot makes you more and more like a zombie, a robot. You start losing brilliance, brightness, intelligence; you become more and more sleepy and dreamy. But there are many stupid people who think those dreams are great spiritual vision. They are not. You can even dream of God but it is dream all the same. You can dream of great experiences -- light and kundalini arising -- but they are all dreams. All experiences are dreams, experience as such is a dream. The real thing is

to shift from the experience to the experiencer. The whole gestalt has to change from the objective to the subjective. So if somebody is chanting a mantra with the full awareness that he is doing it -- with each assertion of the mantra he keeps alert and goes on watching and remains a witness -- then that mantra will help. And it doesn't matter whether you repeat 'Allah' or 'Rama' or 'Christ'; it doesn't matter. You can repeat your own name and that will do the same thing. You can repeat any absurd thing and that will do. The thing is: are you repeating it with watchfulness? That watchfulness has to be created. This is just a device to keep yourself watchful. One can walk and walking can become meditation. One can eat and eating can become meditation. You are in the army: you can go on parade and that parade can become meditation. The whole thing is to be fully alert, conscious, not mechanical. Your army life can become a beautiful growth for you; all that you are doing there can be used as a device.

If one is not watchful then the army can create a zombie of one. In doing the same routine every day, continuously, year in, year out, there is no need to be watchful, there is no need to be alert; one can go on doing those things without being alert. One has become perfectly skilful in doing them. One can do them even while asleep. A perfect army man is one who, if you shout 'Attention !' while he is asleep, will jump up and will immediately be at attention. Not that he needs to be awake to do it, even in sleep it will function. It is just a mechanism: it triggers off the response. I have heard that a general's wife was very disturbed because whenever her husband slept on his left side he would snore. It was very difficult because if she asked him to turn to the right his sleep would be disturbed; and he was a very angry man. So she asked the army doctor. He said, 'Don't do anything -- simply say in his ear "Right turn !" And it worked!

So just be watchful in whatsoever you do . You can choose any method from the 'Book of the Secrets', but be watchful. And in your army work also, be watchful. Do those same

things but not like a routine, not like a dead ritual that you have to do. Keep the light burning inside. Go into each movement, become involved and committed, and slowly slowly see that your army life has become your religious life. Any life, any pattern of life can be turned into a religious life.

[The soldier says: I'd just like to ask what exactly it means to be watchful. As far as my profession's concerned, when I go about doing my duty, do I watch everything as a separate entity, being aware that I'm not the person doing it?]

Yes, exactly that. You just think of yourself as a watcher, spectator; the body is doing the act.
This hand is moving, mm?
The hand is moving, you are watching it -- not only from the outside but from the inside too. You are separate, that witness is separate. It is unidentified with anything that we know of. It is identical only with God but we don't know anything about God. That witness is God.
When you become a perfect witness you are a god, you are no more a human being. That's why we have called Buddha a god, Krishna a god, for this reason -- not that they have created the world but because in that moment of alertness, watchfulness, they are no more identified with the body, with the mind; they are not identified at all. The mind is separate, the body is separate, the world is separate, and they are only the watcher.
It gives such peace -- just the idea that one is a watcher. Somebody hits you on your face. If you are just a watcher then nothing affects you. It is as if somebody else has been hit; you have been just an eye-witness, that's all. It is none of your business. One can even laugh at the whole ridiculousness of it, one can even enjoy it. Somebody insults you and you can watch. There are millions of opportunities in life, when, if you watch, problems won't arise. Problems arise when you become identified with the body or with the mind. Then you get disturbed, distracted.

It is exactly that, precisely that: just think that this watcher is sitting on the top of a hill, far away, distant, just looking down in the valley. As other people are moving, you are too. Slowly, slowly you. will be able to hover over your body and you will be able to see that the body is doing things. And the body will be able to do things more perfectly because there will be no distraction: there will be such a silent, peaceful, milieu inside.
Try it, and after one month tell me how things

[A sannyasin says her spine gives way sometimes when she's sitting. Osho checks her energy.]

Nothing much to be worried about, mm ? Allow them whenever they come. Just a little energy is moving, but very little. It's nothing to be concerned about. There are people whose energy here is moving like a flood. It is just a beginning: a small amount of energy has started moving. It will grow, but if you start becoming afraid of it or worried about it then in a subtle way you will prevent its growth. Enjoy it so that it can grow. When it has grown completely it will disappear, but then the disappearance is beautiful because the energy has done its work.
It happens only because ordinarily our energy is in segments, in fragments, and the fragments are not joined together. The energy jumps from one fragment into another to join it; then you feel the jerk. It will jump from part to part. The whole spine is divided into seven parts so there are seven points at where it takes the jumps. It can drive one almost crazy when it really jumps. One cannot find what to do; in fact there is no way of doing anything, one has just to allow it. Going from one part to another, moving all over the place all those parts are welded together. Once that welding has happened, the energy stops. Then it is one whole; you will never feel the jump and the jerk will never come again. So it is good.
And it is very small. Much more is going to happen, so you have to be receptive from the very beginning. Otherwise you

will be back home and if some day some more starts happening you will become panicky and you will freak out. No need to. If something suddenly starts happening, just close your door, sit in your room naked and allow it. Just go into it... enjoy it, co-operate with it!

[A sannyasin says she'd read that you'd said women can't be masters.
Osho tells her: To be a master, one has to be masculine, because the master has to pour himself into the disciple, he has to give. But women make the best disciples because a disciple has to be able to receive, to absorb.]

[A sannyasin who has done a few groups says he is lacking in trust. He asks if he can work in group therapy. Previously he has been working in the ashram kitchen.]

Work in the kitchen first, mm? then we will see. Everything is therapy here. This whole commune is a therapeutic commune; from cleaning to kitchen everything is therapy. And everything is just a device to help your growth, so the name doesn't matter. Whether you participate in the Encounter group or you participate in the kitchen doesn't matter much; it is a constant encounter, an on-going encounter. Just go on doing that, mm?
And trust will arise. This is the beginning of trust, when you start feeling the lack of it; that is the beginning of it. People don't feel the lack of it; they think they have trust so they don't grow. When you feel that you lack something, the possibility opens: now you can grow in it. When a poor man thinks he is rich he will remain poor. If an ill person thinks he is healthy he will remain ill. To know that one is not well is the beginning; now you can find ways to be well.
And trust is such a beautiful phenomenon that to miss it is to miss one's whole life. All that is great is possible only through trust. Without trust only small things are possible -- you can have money, power, prestige, all that. With trust,

love, poetry, ecstasy, God, all great things become possible. Trust is the door. Just remember it and it will grow....

LET GO!
Chapter #2

2 April 1978 pm in Chuang Tzu Auditorium

Samarpano. It means absolute surrender, utter let-go. The mind is always in conflict with something or other; it needs conflict to exist. It can exist only in conflict and through conflict. It is a constant war, it is violence. It either fights with others or it starts fighting with itself, but one thing is certain about it, that it cannot exist without fight. It is its very breath.

The moment you stop fighting the mind starts disappearing on its own accord, and the disappearance of the mind is the appearance of God. The disappearance of the mind is the disappearance of you, you as an entity separate from the whole. Then the whole takes possession of you, you are overflooded with the whole. And that experience of being overflooded with the whole is the search. Call it satori, samadhi, enlightenment, realisation, liberation, salvation -- those are just words, they describe only aspects of it. No word can actually describe it, it is beyond words! It is a taste, a flavour.

We can name a flavour but we cannot describe it. For example, vanilla: you can name it but you cannot describe it. It is an experience, the name is only an indicator. So is the case with samadhi, enlightenment, God; these are just names given to some tremendous experience -- the experience when the experiencer is no more. That's why it is tremendous, because it is not confined by any limitation. There is no observer in it, no knower in it. It is pure

knowledge, it is sheer experience; the experiencer itself has dissolved into it.
And the way to it is surrender. Stop fighting. And to stop fighting just an understanding is needed, because it creates misery, it never brings bliss. So to stop it is not a problem. The only problem is to understand it, to understand how we are creating our own misery. The ego is a self-created hell. The mind is our own creation and it is a nightmare, a constant on-going nightmare.
When the mind is no more, for the first time one realises how beautiful life is, what a benediction, what a blessing. Then celebration starts. Learn to be in a let-go.
... Remain in a let-go, remain very passive and receptive. Just be, with no idea of becoming, and then great things start happening. They never happen to seekers, they only happen to those who know how to rest, how not to seek, how not to search, how not to grope. Seek and you will miss. Do not seek and find!

[Osho touches an initiates third eye and says he has a beautiful third eye!]

It is almost pulsating as if it is very alive. It is just throbbing like a pulse. Very rarely is so much energy there, and that can be of great help. Ordinarily energy exists on lower centres. In the majority it exists at the sex centre; that is the first centre. This is the sixth centre: only one step and the seventh arises. The journey is not long for you. You must have worked in your past lives. You may have completely forgotten but the body remembers. The body was not there, this body is new, but whenever we die in one life we carry the blueprint; according to that blueprint the new body starts functioning. We carry the psychology, the energy, and the energy remembers.
You can hope for great changes; much is possible and very easily -- just a little effort. Move with that confidence and things will be very easy. When we know that something is possible, it becomes even more possible than it was before.

When we think something is impossible, it may not be impossible but the very idea that it is impossible makes it so because we become hopeless about it. We know from the very beginning that it is not going to happen so we don't put our total energy into it. When we know it is going to happen, when we know it is bound to happen, then the whole energy starts moving towards it. And with that confidence, with that trust, life starts taking a direction.
So growth is going to be very smooth for you. Remember it!

Veet means beyond, Vikalpo means alternatives -- beyond alternatives. The meaning is: don't choose, remain choiceless. The mind is a chooser -- it always chooses something against something else. It creates Opposition, it creates contradiction in life, it creates extremes, and through extremes there is constant war, inner war, a civil war.
Whenever you choose, you are choosing something in which you are not total, otherwise there would have been no question of choice. When you choose, that means one part of the mind wanted the other and one part wanted this; now the major part has won. All choices are a kind of parliamentary decision. But the minority which was not agreeing is there and it will take revenge, it will fight back. Whenever there is a possibility for it to become the majority, it will throw the old decision away and will move just to the opposite extreme. That's how people go on moving from one extreme to another. Today they eat too much, tomorrow they fast and diet, and the day after tomorrow they eat too much again. Choice always creates trouble.
There is a way to live life choicelessly -- just watching, not choosing. And through watching, whatsoever is right starts happening. Not that you choose it: it starts happening on its own accord. Something is going to happen. If you don't choose it is going to happen; if you don't choose then God will choose for you, the whole will choose for you. And that is the right choice -- when the whole chooses for you and

you simply wait in a receptive mood, ready to go. But let the whole choose.
And in being with a master it becomes easier: you can always leave it to me. That brings great freedom, because then there is no need to worry, to be tense, no need to toss and turn and to continuously remain in a kind of inner turmoil, chaos. Once you start dropping alternatives, life becomes very simple and very innocent, childlike. And out of that innocence, all that is needed arrives. That's why Jesus repeats again and again 'Unless you are like small children, you will not enter my Kingdom of God.' A choiceless awareness is the phenomenon of innocence. One simply trusts life, trusts that whatsoever is coming will be good.
So from this moment live in a choiceless silence and you will be surprised how much freedom and how much joy is possible in ordinary, mundane things. Eating can be a celebration, sleeping can be a meditation, swimming can be ecstasy, because you start feeling one with the whole: you don't have any choice, you don't have any preferences, you don't have any likes, dislikes.

[An older sannyasin asks: Is it really possible for me to grow any more... because I sort of feel perhaps it isn't. I'm too old!]

Much is still possible. And you are on the right track; things are getting ready for much more. So don't close yourself, don't think that now there is no more growth for you. One goes on growing. In fact growth continues even while you are dying. Growth is possible when a person is dying; it will depend what attitude he takes about death. If he is not afraid, if he is willing, relaxing, surrendering to death, he will be growing through it. If he is a watcher, cool and calm, if he allows death to happen, co-operates with it, he will be growing.
And he may have the greatest experience of his life in it -- that of death happening and not happening, because that which dies is not you. If you can be relaxed and calm and

quiet, you will be able to see that. It is a very subtle experience. If you are disturbed, worried, clinging to life, fighting death, then you will miss it. That is the highest growth point.
Growth starts when a child is conceived in the mother's womb and it continues all through life, but very few people grow that way. They only grow old, they don't grow up; they stop growing. The average mental age of human beings is not more than twelve; that means people stop around twelve. The body goes on growing old but the mind is stuck; it goes on moving in the same groove, like a stuck gramophone record. Very few people go on growing. But you are fortunate: you are growing and the growth is still going to continue. You are going to make it even when death is happening.
That's my whole purpose here: to help you to the very end. If you can be silent, loving, positive, affirmative, in death then you have really lived your life as it should have been lived. Then there is no grudge, no complaint. One is fulfilled, one is ripe, one is ready to fall and rest....

[A sannyasin, returning to the West to earn money to return to the commune forever, says: It's very hard for me to leave you.
Osho tells her: Yes, it is hard for me too! You don't understand my trouble: every day so many sannyasins leave me; just think of me!
And come back soon, you continue; the commune will need you. Try to come back as soon as possible. If you find it very difficult, write to me after six months. I will send the message: come without money!]

[A sannyasin wants to do a masters degree in theatre at the university being set up in the ashram, but asks if she should do something more humble. Osho checks her energy.]

Good. You do it, mm? It is nothing like an ego-trip. It is just very spontaneously coming into you. Go into it. It is the

humblest thing to do. Whatsoever comes naturally is humble. Never impose anything; imposed things become egoistic.
For example, right now if you drop this idea which is very spontaneously coming into you and you try to do something humble, that will be real ego. You follow me? -- because that will be effort, and behind that humble act will be really a great gratification of the ego: 'I am doing something humble' and the 'I' will be more strengthened through it. In fact the humble people have the biggest egos in the world. Egoists have nothing compared to humble people.
So always remain spontaneous and then you remain humble without any humbleness. With no self-consciousness of humbleness, one remains humble. One does not know that one is humble. If you know you are humble you are not; knowing it is not possible. How can you know your humbleness? -- because all knowing is part of the ego: 'I am this, I am that.' What you claim is not the point. Any claim comes from the ego, all claims come from the ego.
Remain spontaneous, natural. And this is something that is coming into your being, it is your natural flow. Go with it, do it. It will make you humble, mm? Good!

[A sannyasin, who ran the healing group, said something deep from his belly is coming up which frightens him. He is picking up people's symptoms and, when he is relating to people, everything that is going on. Osho checks his energy.]

You are becoming more and more available to people's energy. It is a good indication that you are becoming open. In the beginning when one becomes open, first sympathy happens: one feels affected by others' emotions, others' energies.
Then, when it goes really deep -- which it wants to; that's why you were feeling something deep in the stomach, something wants to happen -- then sympathy turns into empathy. Then you don't only feel what is happening to the

other, you actually start feeling that it is happening to you. Sometimes illnesses can be transferred. Somebody has a headache and you become so empathic that you have the headache; you start having an inner experience of it. And it is possible too that the other's headache may disappear, you can absorb it. We are connected with each other so this is possible.

First there is sympathy -- one feels for the other but one doesn't feel what is actually happening, mm? One can feel sorry: somebody has some illness, suffering. One can feel sorry but one is not identified with it.

Your energy wants to be identified and you are preventing it; hence you are afraid. You are afraid of it becoming too much. If you become loaded with everybody's emotion and feeling and illness, then where will you be? So you are holding it down and it wants to assert itself.

It is a good phenomenon to allow. For a few days you will be in trouble but soon it will settle. Both sympathy and empathy will disappear; when you lose the idea that you are separate, then both disappear. And that is a great experience. Allow it! This is how your satori is trying to happen, so don't prevent it; be open. And take the risk. You will not be a loser, you will be gaining everything from it. And I am here to look after you. Just open up, go into the danger of it. It is risky, and I can understand the mind's fear, but the mind has to be put aside; go in spite of the mind. Once you have gone into it you will be surprised that only in the beginning for a few days will it be troublesome. Once you have really accepted it all trouble disappears.

And then for only a moment something may pass through you; that is the state of a healer. You can become a great healer if you allow it. Only for a moment: somebody has a headache, you put your hands on his head. . . only for a moment, for a split second, will you have the headache and then it will be gone. It will disappear from the other: it will pass through you and then go into the whole. Only for a split second, just like a wave, will it come to you, just pass through you and then be gone. So allow it. Good.

[A sannyasin, who is leaving for the West, says he feels stuck in a pattern in his relationship, and should he work on it. Osho studies his energy and suggests he waits till his return to Poona for there is some emotional block. If it is worked on it will create much upheaval which will be difficult to handle in the West. They might even try to hospitalise you; you will have to pass through a kind of insanity. But once you have, you will bloom, fly. Then for the first time you will be capable of breathing, living and loving. That will be possible. You will need a very mothering atmosphere. That's what I'm trying to create here -- a womb where you can rest and can be reborn again.]

[A sannyasin says he wants to go to the West to bring his children to Poona.]

They will come. Once we move, call them -- just wait a little more. I am really in a hurry to move but the politicians and the priests and the whole vested interest don't want me even to exist, mm? We are existing against great odds. They would like to destroy me and my work, so they create a thousand and one problems. They are unnecessary problems but they can create them. Each place that I find they create trouble about. So movement has become difficult but still, within six months, three months, we will move.

They have been doing that to me for my whole life. And it is natural -- they have to do it. I am a danger to their whole pattern and to their whole tradition. They are becoming more and more frightened. As more people come to me, they have more fear. It is becoming a force now, so they don't want me to have more land to move to because then it will become a world centre and that will be very difficult for them to cope with.

But it is going to happen; it is just a question of time so just wait three, four months more, and then all the children can come. If they want to stay here, they can stay here. No problem. Good!

LET GO!
Chapter #3

3 April 1978 pm in Chuang Tzu Auditorium

[A woman, with a six-year-old child, takes sannyas. She says she is worried about her child who is very closed.]

She is a born meditator! Don't make a problem out of it. Allow her her own space. Let it be so: if she enjoys being inside herself, allow it. Don't force and drag her out, that will be destructive. We never accept children as they are. We always find something or other which has to be fixed, changed. We don't have respect for them as they are. Who are we to decide what will be right for her? We can only help her to be herself. If she is happy, just allow it; don't try to drag her in some other direction.

I can understand your problem. You must be worried about her future: if she does not open up, if she does not relate, what is going to happen to her in her life? How will she love, how will she move, how will she ever be independent? Don't be worried -- just accept her as she is. She will find her own way and she will live her life; don't interfere. The problem is in your mind, not in her being. The problem is in the mother's caring. The mother is worried. She would like to have children who are normal, who are just like everybody else. But she seems to be a special child.

Drop the problem, and in dropping the problem it may be possible for her to come out of herself. Because when you try to bring somebody out, the natural reaction is for them to go even deeper into themselves. Children are powerful people: they can defend themselves, they can resist, they can fight back. If you allow her to be herself then there will be no point in her fighting back. She may open up on her

own. And even if she doesn't, it is her life, she has to live it that way.
Do you think that normal children are having a very beautiful life? This whole world is full of normal children who have become grown-up now. Adolf Hitler was a normal child, so was Joseph Stalin, so were Benito Mussolini and all the generals, all the mad people of the world.
Who knows what is going to happen to her? Maybe this is right for her, maybe this is how God wants her to be. Have respect for her space, that is all that can be done. Love her, respect her, but don't interfere.

[A sannyasin, returning to the West, says that the joy and fun has gone out of his relationship with his girlfriend, though the love is still there.]

There is some misunderstanding in your mind. The joy is not gone, joy has never been there -- it was something else. It is excitement that has gone but you were thinking that excitement was joy. Joy will come now; when the excitement subsides only their does joy come. Joy is a very silent phenomenon. It is not excitement at all, it is not feverish at all. It is tranquil, calm and cool.
But in the West that misunderstanding has become very prevalent. People think that excitement is joy It is a kind of intoxication one feels occupied, tremendously occupied. In that occupation one forgets one's worries, problems, anxieties. So it is like alcohol: you forget your problems, you forget yourself; at least for the moment you are far, far away from yourself. That is the meaning of excitement: you are no more inside; you are outside yourself, you have escaped from yourself. But because of this being outside yourself, sooner or later you become tired. You miss the nourishment that comes from your innermost core when you are close to it.
So no excitement can be permanent; it can only be a moment's phenomenon, a momentary thing. All honeymoons end, they have to end, otherwise you will be

killed. If you remain excited you will go berserk. It has to subside, you have to be nourished there again. It is just as one cannot remain awake for many nights. For one night, two nights, three nights, it is okay, but if you remain awake for too many nights you will start feeling tired, utterly tired, exhausted. And you will start feeling dull and dead too; you will need rest. After each excitement there is a need for rest. In rest you recapitulate, you recover; then you can move into excitement again.

But excitement is not joy, it is just an escape from misery. Try to understand it very clearly: excitement is just an escape from misery. It gives only a pseudo experience of joy. Because you are no more miserable you think you are joyous -- not to be miserable is equivalent to being joyous. Joy is a positive phenomenon. Not to be miserable is just a forgetfulness. The misery is waiting back home for you: whenever you come back it will be there.

When excitement disappears, one starts thinking 'Now what is the point of this love?' In the West love dies with excitement, and that is a calamity. In fact love had never been born. It was just love of excitement, it was not real love. It was just an effort to move away from oneself It was a search for sensation. You rightly use the word 'fun'; it was fun but it was not intimacy. When excitement disappears and you just start feeling loving, love can grow; now the feverish days are over. This is the true beginning.

To me, the true love begins when the honeymoon is over. But by that time the western mind thinks that all is over, finished: 'Search for another woman, search for another man. Now what is the point in continuing? -- there is no more fun!'

If you go on loving now, love will take on a depth, it will become intimacy. A great grace will arise in it. It will have a subtlety now, it will not be superficial. It will not be fun, it will be meditation, it will be prayer. It will help you to know yourself. The other will become a mirror, and through her you will be able to know yourself. Now is the time, the right time for love to grow because all the energy that was being

channelled into excitement will not be wasted: it will be poured into the very roots of love and the tree will be able to have great foliage.
If you can go on growing in this intimacy, which is no more excitement, then joy will arise: first excitement, then love, then joy. Joy is the ultimate product, the fulfilment. Excitement is just a beginning, a triggering; it is not the end. And those who finish at excitement will never know what love is, will never know the mystery of love, will never come to know the joy of love. They will know sensations, excitement, passionate fever, but they will never know the grace that is love. They will never know how beautiful it is to be with a person with no excitement but with silence, with no words, with no effort to do anything. Just being together, sharing one space, one being, sharing each other, not thinking of what to do, what to say, where to go, how to enjoy; all those things are gone. The storm is over and there is silence.
And it is not that you will not make love but it will not be a making really; it will be love happening. It will happen out of grace, out of silence, out of rhythm; it will arise from your depths, it will not be bodily really. There is a sex which is spiritual, which has nothing to do with the body. Although the body partakes in it, participates in it, it is not the source of it. Then sex takes on the colour of Tantra, only then.
So my suggestion is: watch yourself. Now that you are coming closer to the temple don't escape. Go into it. Forget excitement, it is just childish. And something beautiful is ahead. If you can wait for it, if you have patience and can trust in it, it will come. And to know love is to know God....

[A sannyasin says he would like to work in the ashram, as an architect or in theatre. He says sometimes he wants to do something important.]

That idea is dangerous. If you want to do something important you will never be able to do it; that's the danger of it. People who enjoy doing small things do important

things because they have the relaxed attitude needed to do the important. Once the idea gets into your head that you have to do something special, something important, momentous, then you lose all peace; all calm is lost and you become so strained. How can the important thing happen through it? The important happens only when you are playful. But if you want it to happen you are serious, that's the paradox.

All that has happened in the world which is important in any way, has always happened through playfulness, all great inventions are out of playfulness. Be playful! Forget about the important, because behind the important the ego is hiding. Why bother about the important? Once we are gone, everybody forgets about us. Within five hundred years nobody will remember you, so why bother?

Just think of people who lived five hundred years before us: they were doing great, important things and making much fuss about it, much ado about nothing. Where are they? Everybody will go down the drain, so why bother? Why waste time? Doing important things means that when you are gone people will remember you. But people are not bothering about you; you are not bothering about anybody else. In fact children hate history. Who wants to read history and who wants to remember those stupid names? Those people were doing great things and all that they have done is made history which poor children have to remember. That's all that they have done so why bother?

Live your life joyously, and out of it important things happen. Not that people will remember them, but they will be important in the sense that you get such joy out of them, that you feel so fulfilled in doing them, that you are tremendously grateful that you lived, that you breathed, that you were able to write a poem or make a garden. Not that the garden is going to remain forever, nothing remains forever, but the joy was in your creating it.

And have you observed one very very significant factor? -- whenever a person has created something he loses all interest in it. This is something psychological: a painter is so

much into his painting, yet once the painting is finished he never looks at it again, he is finished with it.
Psychologists have been perplexed, have been very much intrigued by it; why is it so? The person was putting so much energy for years together into writing a book and yet when the book is published he never reads it. He was putting so much life and energy into it -- for what?
Psychologists have missed the point: the point is not the outcome, the point is the joy that is derived while they are creating it. The point is not in when the book or the poem or the painting is finished. The joy is while they are doing it, the joy is in its very creation. In that moment they are intoxicated with creation, they are lost in it. It is meditative. They participate with God in that moment, it is their prayer.
I call a thing important for no other reason than this: that you are lost in it. For example, I am talking to you. It is important because I am lost in it. I have forgotten the whole world; here only you exist for me and nobody else! It is important. Whether anything will come out of it or not is immaterial, irrelevant. I enjoy it -- looking into you, communing with you. I enjoy the way you listen and receive it. The result has no value, the very process is important.
So drop that idea of doing something important. And you will be able to do many important things, why just one? But my feeling is that you should do a few more groups -- then start working, mm? Have you booked for any groups?
Do Encounter, then the second group is Primal and the third, Tantra, these three. Then remind me again. By that time the idea of importance will have gone. Then we can start doing important things, right? Good!

LET GO!
Chapter #4

4 April 1978 pm in Chuang Tzu Auditorium

[A sannyasin is leaving with her two children. She says: I really love you, and I feel a lot has happened here.]

And this love is such that it is going to grow every day -- it knows no end. Love remains only if it goes on growing. Remember, the moment it stops, it starts dying. Love cannot remain in a static state. Love cannot be a state, that's what I mean; it can only be a process, a flow. It is always moving, growing, expanding. And because people don't understand that, they kill their own love and then they suffer. They don't understand that they kill their own love and they suffer. They don't understand that they were the murderers. They became satisfied too soon and they thought 'Now this is the thing, we have arrived. Now if we can hold this much, that's enough.'
Love is never enough. Love can never be enough.
That has to be remembered. One has to go on looking for new pastures for love. Even the sky is not the limit. When you have disappeared into your love, that's the ultimate peak, the orgasm, ecstasy, samadhi, God. When love is no more between you and somebody else, when love is no more a relationship, when lovers have disappeared into love, when only love exists -- there is no object to it, there is no subject to it; love has covered both, the both have disappeared into it -- that state, that ultimate peak is God. Love is the way. Go on moving, become more and more loving. Never be tired of it, never be hopeless about it, because it is the very life energy of which we are made. Love should not be just a small phenomenon in your life, it should be your whole life.

[The mother says one of the children wanted to ask about having a children's house in the ashram.]

Now it is not possible -- after three months it will be possible, mm? After three months you will have a really beautiful place for yourself in the ashram... for all the kids!

For all the kids -- a really big place and a swimming pool and all the things that you need.

[Osho explains that tanmatra means love, the subtle energy. Love is our substance, the stuff that we are made of, the substance of existence itself.]

This is a new journey. It is towards this that you have been travelling really; now travelling by and by will disappear. Unconsciously you have been groping towards this. You may not have deliberately thought about it, you may not have been conscious of what you were really searching for. All travellers are basically in search of something -- they don't know what. They go on moving from one place to another, thinking that somewhere something will happen. It can't happen that way because it is not a question of changing places, it is a question of changing spaces. It is an inner question. Places are outside, spaces are inside. But they look alike and the words can be very confusing.

The real search is for the inner journey but we go on journeying from one country to another, from one city to another, from one hotel to another. And they all are becoming so alike that really there is no point any more -- moving from one intercontinental hotel to another intercontinental hotel -- it is the same. The world has become very small; now it is not worth travelling, all is known about it. There are small differences which don't mean much. And this is good in a way because in the future the traveller will not have anything to go outside for; he will have to go inside. Every traveller will have to go inside, the outer is finished. Through scientific technology it has no more any meaning.

And sometimes things seen on the screen, on the TV screen, on the movie screen, are far more beautiful than when you actually go and see them, because photography can do miracles. So really, when you see the Himalayas in the film and then you go to the real Himalayas, they look a little

paler, they are not so colourful. They simply look as if they have been copying the film, imitating the film.
Once it happened that a painter painted a picture of some beautiful mountains. A woman came to him; she wanted to appreciate his work so she said 'This morning I went to the mountains and they were exactly like your painting.' The painter said 'Yes, sometimes nature imitates art.'
This is happening! So the outer journey is finished, at least your outer journey is finished. Now a far deeper, a far more valuable journey starts with your sannyas. It is going to be a turning point in your life. You will go on moving -- I am all for movement -- but now you will go in a totally different dimension, diametrically opposite to the one you have been accustomed to...

[A sannyasin, who is leaving, says: I am dying... I had an experience some days ago...
Osho checks her energy.]

Dying? That's great! That's my only hope, mm?...
The experience has been really deep. Don't get frightened....

[She says: It was peaceful but I got frightened.]

Yes, that's natural, that is natural. It was peaceful but the peace was very deep. We get frightened of depth. Our life has become very much accustomed to the shallow, to the superficial. Any depth and we become afraid: we may get lost in it and then may not be able to return. We start clinging to the superficial. So any experience of death is good because it is really the experience of depth. But the mind interprets it as if it is an experience of death. It is not, it is an experience of more life, of abundant life. Death is just a fiction. Nobody has ever died -- that is the greatest fiction there is. Nobody can die, death is impossible. It is all life and all continuous life. We go on changing forms but we never die. We cannot die. We are parts of this universe and the universe cannot die.

But when you start falling into depth it will be abysmal, it will look bottomless -- falling like a feather into a bottomless abyss. Fear is natural, but one has to understand the fear and by-pass it. One has to invite these experiences again and again in spite of the fear, because that is the only way for the fear to go. And after each experience you will feel more alive than ever -- more loving, more silent, more blissful, more peaceful. Then you will see that it is not death that is happening; it is real life that is happening, for the first time life is happening. You have been dead up to now, now you have become alive, but because you have been thinking of death as your life, this life will look like death; it is just the opposite of it.
But with going into it a little more all fear will disappear. And when fear disappears, love arises. So invite these moments more and more. I am there to protect you -- don't be worried. Just go with absolute trust and surrender into these experiences. And much more is on the way; this is just the beginning!

[A Japanese sannyasin says, through an interpreter that he is undecided as to whether he ought to complete his medical studies or to find some Indian village in which he could work in helping people. You suggest he finish his studies, for then he will be of more help. Just the desire to help is not enough, you tell him. One needs some skill through which to help, otherwise one can do more harm than help.
The translator forgets the next question and then remembers it: If he changes, does the world change, does the world around him change or not?]

Only you can change; when you change, the world changes, because you look at it with different eyes. Otherwise the world remains the same, it is always the same. If you have eyes to see, it is tremendously beautiful and all is absolutely perfect. Nothing is lacking, nothing is missing, things can't be better than they are. This is the only world there is. But if you don't understand, if you don't have the eyes to see the

beauty and the harmony of the world, you see only the disharmony. Then you start thinking about how to change it. And if you start changing it without first changing yourself, you will be really harming it. All the so-called revolutions have been harmful. They have destroyed, they have not created anything.
So the first and the most fundamental thing is to change yourself. Out of that change, whatsoever happens is good. Keep this (a box) with you... and whenever you need me just put it on your heart....
And do you know why he (the translator) forgot your question? You speak Japanese in such a way that I myself start feeling sleepy! You can help people to go to sleep! You really speak in such a way that it is almost a lullaby -- it is very tranquillising! Good... good!

[A sannyasin says: Thieves came into my room and put me to sleep (indicates being given chloroform).
Mm, good people! Osho says. They didn't harm you at all. Very sensible thieves! You should have enjoyed it: you should have tried to convert them into sannyas. Next time don't miss the opportunity! Thieves are good people, they are far better than politicians. Next time they come, try to teach them meditation!]

LET GO!
Chapter #5

5 April 1978 pm in Chuang Tzu Auditorium

[A sannyasin was leaving to start a new job but wonders if he should finish things there and return as soon as possible.]

Just finish things there and come back, because things have started moving. Now much more is on the way; it is not the

time to get into anything else. You have come to the final trip so there are no other trips left! Just go, finish things, come back and be part of the family here.
I would like as many sannyasins as possible to be here. I want to create a really great Buddhafield. It is possible. It was not possible before, only now is it possible. Never before was the search so acute, so intense, because never before was man in such an anguish as he is today. The search always comes out of anguish. Whenever there is great anguish, the anguish becomes a challenge, one has to search for something which is so meaningful that the anguish can be dissolved through it. When the darkness is very very deep, only then does one search for light.
And the darkness is really deep. This is one of the darkest of ages: never before has man been in such a disturbed, confused chaos. Because all the old values have disappeared. Man is no more rooted in the past, there are no more any goals in the future, all utopias have failed. Man is utterly desperate now to know what to do and where to go. In the past it has happened many times that a certain value became valueless, another value took its place, it was substituted. One religion died, another took its place. One idealism was found futile, another better vision, more golden, was immediately available. What has happened this time is that all the ideals have failed and there is no more any substitute. It is not that one value has failed and another has come into being; that is not much of a change. This time, value as such has failed and there is utter darkness, nowhere to go. This is the greatest challenge to human awakening. Hence I say, for the first time in history, the time is right for a great Buddhafield.
I would like thousands of sannyasins to be together here, to create a great energy-field, almost a magnetic force which can become the future, the hope, the destiny of the whole of humanity. So when you can participate in something of such enormous proportions, why be bothered about small things? Just finish things, come. Become part of me and my work.

[A sannyasin returning to the West says she does not like active meditations but has had moments of meditation doing kundalini.]

... Continue Kundalini. And whenever you feel like coming back, come.
My feeling is that you have great ideals of perfectionism in your mind. You will always feel discontent because you will always be comparing: you have some idea of how things should be and they are not, you are falling short.

[She says: Yes, but she likes the idea of risk.]

That's very good, but that is a totally different thing. Risking is not an ideal. Because of ideals you can never take a risk. Ideals are against risking. Risking means going into the unknown, and having an ideal means you have already a fixed idea of the unknown, of how it should be. You don't allow the unknown to reveal itself to you. You have certain fixed ideas, and you continuously compare yourself with those ideas; that's a sure way to remain miserable.
You have to drop those ideas and live life as it comes. Don't ask too much out of it and it will give you more than you can ever ask. It is a great giver but if you demand it becomes closed. So right now if you are feeling like going you can go; whenever you feel like coming, come back again.

[She says: The ashram is not the inside.]

So let it be so! That's again a should. Don't worry about it; why should it be in? Whatsoever is the case is good. Let the ashram be outside you and you be outside the ashram; there is no problem. Why create the problem? There is again the idea that it should be like that. It's perfectly good: if you are not feeling a part, there is no need to be. Just start accepting the facts as they are. It's perfectly good! You can come as a visitor; no need to be an insider, you can come as

a guest! Or if you don't feel like coming there is no need either to come.
The problem is the same: you have some decided things in your mind, that things should be like this, and if they are not you feel miserable. My whole approach is to let things be as they are. If you can enjoy, enjoy; if you can't, there is no need to worry about it -- enjoy something else! Accept yourself. You reject yourself....

[Two gestalt art groups are present. The leader says the first was fun, but the second was heavy and she did not enjoy it. Osho checks her energy.]

Just two or three things to be understood....
One is: sometimes it happens to every groupleader once in a while, that he loses contact with the group energy. That is very natural; it is difficult to be flowing constantly with the group. Sometimes your energy is not flowing, you are not in the mood. And it is not only so with groupleaders: no painter can paint every day; sometimes he simply feels stuck. No poet can create poetry every day or on order; sometimes he simply feels paralysed. Nothing comes: he sits for hours and hours and nothing comes. It is as if he has never written any poetry, has never painted anything. No vision arises, no dreams pass through his Mind, not even words. It happens to every creative artist. A groupleader is a creative artist working with human energy. You can't hope always to be perfect, you can't be. So sometimes it will happen. It happens to everybody, it is natural.
Next time it happens you have just to sit in the middle of the group. Tell everybody to surround you, let them hold each other's hands so that the whole of the energy becomes connected. Sit this way (cross-legged) in the middle and just start looking up. Raise your hands, remember me, and if something starts happening to you, allow it to happen. You will get paralysed again, again you will shriek, and with that shriek your energy will start flowing again. You will be moving perfectly smoothly.

So whenever you feel stuck, remember me. And the way to remember is to have the whole group surrounding you holding hands. They can also feel the energy, they can also remember me, then the impact will be even more.
But nothing to be worried about; it is very natural. So next time just remember me and I will do it. Otherwise your group is going beautifully -- no problem! Good.

LET GO!
Chapter #6

6 April 1978 pm in Chuang Tzu Auditorium

Nasim means the morning breeze, just before the sunrise -- that particular breeze. It is a metaphor for purity, freshness, aliveness. And a man has to be that purity, that aliveness, that early morning freshness. Only through that freshness can God be contacted. People are very very dusty: they go on gathering dust, they are dust collectors. Their very being is polluted. The pollution in the atmosphere is not the source -- the source is somewhere in the being of man. When our being is polluted, then only do we start polluting nature, not vice versa. When a man feels utterly hellish inside he starts creating and projecting hell outside.
Millions ask 'Where is God?' They should ask where their freshness is, where their mirrorlike quality to reflect is. If that mirror-like quality is there, God is; if that quality is missing, God cannot be contacted. So become 'nasim'.
All meditations are nothing but devices to purify the inner being... so is prayer. The whole science of religion tends towards one goal: how to purify the inner being of man, how to drop the past, the burden, the dead, the dull, how to make man more sensitive. The deeper the sensitivity, the deeper we penetrate existence. And God is the very core of

existence. Unless we penetrate our own core there is no possibility of contacting the source of all life.
It is not an accident that all the religions have chosen morning as prayer time. The morning has the quality of prayer; it has to be imbibed. And once you know the knack of it you can remain in that state for twenty-four hours. The morning can continue inside, there is no need to lose it; even in the afternoon, in the night, one can remain fresh, young, alive, spontaneous, sensitive, aware....

[Osho tells an initiate to close his eyes and just listen to the sounds, adding...]

The purpose of listening to all the sounds is just to give you a device so that you can open up to me. It is not concentration. Nothing has to be excluded; this chanting, the insects, all the sounds have to be absorbed.

Prem means love, Anada means silence, utter silence, absolute silence. Love is silence because no word is adequate to express it, no gesture is spacious enough to contain it. No limitation can go with love; it is something undefined. It is wordless. It is beyond and below language. So whenever somebody is in love, language immediately fails -- it is no more expressive. When lovers talk that simply means that love has disappeared; now they are filling the gap by words. When they are immensely in love they simply sit silently together... in that togetherness when energies meet and merge. And those energies are not of the mind, those energies are of the being. They are not of thinking, they are of feeling. Exactly the same happens when you are in love with existence. Of course it happens in a million-fold way.... To be in love with existence is to be religious. To be with existence in silence is to be in prayer or meditation. And we have lost that capacity.
Man has become too wordy. The word has become his world. He lives in words and he has forgotten that he has depths beyond depths which no word can ever penetrate. That's

why the modern man seems so shallow. And when the inner silence has been felt, even your words carry it. The fragrance of it even lingers around the words, even small gestures become great poetry. The way one looks, the very eyes, the way one walks the very grace, expresses something which cannot be expressed. And not to know that which cannot be expressed is to remain poor. To know that which cannot be expressed is to become really rich because that is what God is all about.
Will it be easy to pronounce? -- 'Prem Anada'. This is going to be your work on yourself: be loving and be silent and let your love and silence become one, slowly, slowly one. Let your silence be loving and your loving be silent. And great experiences will happen through it, the door will open through it....

[A sannyasin is leaving for the West.]

Wherever you are, start working for me -- you are ready for it now. And remember one thing: there are many things that you will learn only by teaching people, many things that you will get only by sharing with people. Unless you share your joys they tend to die. A constant sharing is needed to keep them alive and flowing.
So whenever you experience something of the extraordinary share it immediately. Share with your friends, acquaintances, family, share with all those you love and you care for. And you will be surprised: if you share, it grows. Sharing is feeding it, nursing it. The more fragrance is released, the more capable you become of releasing. So never hoard any experience inside, otherwise it goes stale. It not only dies, it becomes poisonous to the system. When a song has arisen in the heart it has to be sung and when the energy is ready to dance you have to dance.
And never feel shy. In the beginning it looks a little awkward, it looks a little pretentious to say something out of the ordinary. They will think you are crazy. Take that risk: let them think you are crazy! If you talk to ten people one is

bound to respond. And that is more than enough. Nine won't listen to you; that is their business, don't feel offended. But even if they don't listen to you, you will be benefited because you shared, because you showed your compassion. The word compassion means exactly that: sharing -- sharing your passion. That is the meaning of compassion: communicating your passion, communing your passion. Your compassion grows -- whether they listen or not, whether they take any note of it or not. And who knows? -- today they may not take, tomorrow they may. Your words will remain there like seeds. Whenever the time comes and the season is ready, those seeds will sprout. These are eternal seeds, they never die. Sometimes it takes centuries and many lives for the right time to come, but it does come: suddenly one day the seed has sprouted and leaves have come out of the earth. You may not be there, the person may have forgotten about you but your work is fulfilled, sooner or later it is fulfilled. But that is not the point.
Out of ten, one is bound to respond immediately and that response helps you tremendously. It gives you more confidence, it gives you a deep certainty that you are on the right track and a sense of great fulfilment that you have been of some help to somebody.
So just go. Wherever you are, help people towards me.

[Osho explains that Vedant means 'that which transcends the scriptures' adding that the scriptures have to be transcended for God is beyond them -- beyond all concepts of God, beyond all their compensations. What is needed is: seeing that which is, not inferring about it, not guessing about it but a direct seeing of truth.]

That is my whole work here: to help people to go beyond all words. It is possible, and because it is possible, that is the only hope. Man can have a taste of God -- there is no need to think about Him. One can eat Him and one can drink Him.

[A sannyasin, newly arrived, asks advice on her relationship with a married man who is also attached to his wife and children. She goes very deep with him and wants more time with him. Osho says that this attitude is suicidal because one must choose between depth or length, the two cannot co-exist.]

Always in every civilization and culture, wherever culture has reached to a peak, this has happened again and again, that people have settled with two women or with two men; that has been the best arrangement. With one woman the best relationship is of a husband, father, householder; with another woman the relationship is of romance, poetry, love. It is the easiest way. To have both relationships with one woman is very dangerous. It rarely happens, in fact it never happens.

This is the perfect way. And feel grateful to his wife because she is helping your relationship to go deep, in fact she is the cause. If you take him away from his wife, then he will have to find another woman just as he has found you. Then he will have one kind of relationship with you -- husband-wife -- and he will be a lover to somebody else. Feel grateful to that woman and whatsoever you can do for that woman, do. Because she is the cause of the whole love affair....

So never feel angry and never feel bad about that. It is perfectly good, leave it as it is. Go deep with appetite, with longing, with passion. Don't ask for length, ask always for depth. It is only out of depth that this contentment arises, not out of length. And one cannot have both, remember. The mind would like to have both -- why not both? But one cannot have both because it is one energy: either it spreads this way or it spreads that way. Or if you spread it both ways, then both will be half-half; the length will not be enough and the depth will be not be enough.

Just enjoy as it is: enjoy this hankering, this constant desire to have more. That too is good, enjoy that too. And you can reap a great harvest out of this relationship. Don't force in any way -- knowingly, unknowingly -- the man to be with

you more. Otherwise sooner or later he will be finished with you, you will be finished with him and then again one starts looking somewhere else.
Never finish a relationship. That's what the mind is asking: have it totally so it is finished. Squeeze all the juice out of it; but then it is gone! In this way it will remain alive, it will never be killed. For one week you cannot see him and then for one weekend you can. For seven days you are longing for him and the heart is thirsty. And then you jump upon each other! This is good. This is my idea of how things should be.
It is always good to never live together with the person you love. It will be hard but life only comes to people who are ready to go the hard way. There are no short-cuts in life. Just enjoy it. And bring the man sometime here, mm?

[A sannyasin, newly returned, says he and his girlfriend are going through many changes. He realises he uses her, and also Osho, to fill his needs.]

A few things.... One: ordinarily ninety-nine percent of what people call love is nothing but need. So don't be too much disturbed by it, it is natural. The state of the mind of humanity is such that that is the natural state. And because you need, you naturally become dependent. Hence all love creates bondage and the vicious circle: one does not want to be in a bondage, one does not want to be a dependent -- it hurts the ego -- so one pulls oneself away. But when one pulls oneself away, one's needs are not fulfilled, so one feels hungry, then one goes into it again. This becomes a constant movement: coming closer, going away. That's how the pendulum of the mind goes on moving. And there is no way to decide because when you are away you start feeling the need. Love is food!
Your body needs it, your mind needs it, your being needs it. Without love you will feel left out in a cold world. Nobody to hug, nobody to give you warmth. You will feel like a lost child. So you become frightened when you are alone. Then

you start moving towards the person you love. You forget all about dependence and all about bondage. Keep the lovers separate and they start feeling very very great love for each other; bring them together and within days they hate each other. And this hate-love relationship continues, this is a vicious circle: the hate takes you away; when you go away love arises. Love brings you close; when you come close, you feel dependent, bondage arises, you are feeling caged, imprisoned. The movement away from the person starts again.

But this is the natural state of an unconscious mind so don't hanker for something better than this. At this point nothing better is possible. If you want something better you will have to change your state of mind, not your relationship. You understand...? You are trying to change your relationship -- that is not possible. With this mind only this which is happening is possible. You have to accept it and enjoy it. Enjoy it as much, as best you can, but you cannot change it. If you want to change it you are not to go directly into changing it; you have to change your mind, you have to change your consciousness. You have to become more meditative, you have to become more aware; only that can bring any change in your love. Only when the mind goes higher, to higher levels of consciousness, does love go higher. With a certain kind of mind a certain kind of love exists; you cannot change love. Love is dependent on the state of the mind.

So with this state of mind don't create unnecessary misery for yourself. Accept it, it is a need. [Your girlfriend] is a need for you, you are a need for her; it is a mutual exploitation. Just be just, that's all; be fair, that's all. Exploit her as much as you can but let her also exploit you as much as she can, that's all. At this point nothing more is possible. Don't cheat her, that's all. Be honest in your exploitation and allow her also to exploit you, because she also needs you. Don't think that it is only you who are using her; she is also using you, don't befool yourself. Both of you are using each other but that is how it is and how it should be at this stage. Accept it

and start working more on awareness. Only with that change, slowly slowly, the quality of love will change. Nobody can change love directly.
And the second thing: if your love is of that kind, your relationship with me will also be of that kind because that too is a love relationship so it can't be more than that. But one thing is different about our relationship: I have nothing to take from you -- it is not mutual; you can take as much as you are able. In fact, I am very grateful to those people who go on taking from me. They unburden me; I am thankful, they need not be thankful towards me.
So about that you need not worry -- you can exploit me as much as you can, with no guilt. That will also change only when your mind changes. Once this is understood things will be very simple.
Meditate more or try awareness methods. Have you done Vipassana? (he nods that he has) Then use Vipassana as a method. Walk, move, more and more with the Vipassana attitude. Sit silently for at least two hours -- one in the morning, one in the evening. Rather than tackling the problem of love directly, move indirectly. And you will be surprised -- just an inch more of awareness and you will see that the quality of love is automatically changing.

LET GO!
Chapter #7

7 April 1978 pm in Chuang Tzu Auditorium

Deva means divine, Mudra has many meanings. The most fundamental meaning is gesture, the literal meaning is gesture. God happens in a certain gesture, in a certain state of mind, in a certain state of body when everything is in tune and all is harmonious, when there is no conflict within and no fragmentation either. There is unison and there is

great silence. That is called mudra, that gesture of silence. In that gesture God happens. That is the first meaning of mudra.

The second meaning is the seal. Man, and not only man but everything else, has a seal of God, everything has God's signature. That also is the meaning of mudra, that we are not unsigned, that we are not blank papers. We may know it, we may not, but God's signature is there in our being. We are part of Him, we are His projection, His message. We live His life and He lives through us. It is not only that we live His life -- He lives His life through us; it is an interdependence.

This seal has to be known, recognised, and when one understands that one has the signature of God, one feels accepted. Then this universe is yours, it is your home: you are not an alien, a foreigner, a stranger, you are not an outsider. And that signature can be read... that is the real scripture. It is on each leaf of a tree, it is on the wings of the birds, it is on each ray of the sun, it is in each reflection of the moon. God's hand is everywhere -- invisible, because we are blind; otherwise it becomes visible. That is the second meaning of mudra.

And the third meaning is that which you have imagined... not exactly the same but very close. The third meaning is the Tantra meaning. It is the meeting such as happens when man and woman meet and in deep sexual love, the orgasm happens. In the orgasm the man and woman are both lost, both lose their egos. The man is no more man, the woman is no more woman, they are not separate. For a moment at least, they are one. In that moment they know the glory of oneness, the splendour of oneness. In that moment all fear disappears, all paranoia disappears, all schizophrenia disappears. In that moment there is no neurosis: that moment is the most normal moment of life, as it should be actually every moment. Hence the attraction of sex -- it is not just attraction of sex, something deeper is hidden in it. So the so-called saints and the mahatmas go on preaching against sex, but nobody listens. Something is there and that

is something that is hidden in sex but is beyond sex. It releases oneness, the egos disappear... and that is the first glimpse of mudra -- the lowest, but the first.
Actually the same happens on a vast scale with existence -- that the individual ego disappears in the universal. That is called mahamudra, the great mudra; that is the meaning you have got in your mind. Mudra means orgasm, the ordinary sexual orgasm between two individuals. Mahamudra, the great mudra, means the orgasm that happens between the individual and the whole. That is samadhi, that is enlightenment, and once that has happened, all has happened. Then there is no more to life. Life has given you all, its infinity, its eternity.

[A sannyasin, returning to the West to work in stained glass, says an exuberant thank you.]

Much more is going to happen -- it will continue. And always remember that it is never the end. People settle very early on. They settle at the minimum, while the maximum was possible. That's why you see so many miserable people in the world. It is just their fault. They didn't dare enough, they didn't trust enough; in fact, they had no imagination. They settled with something very ordinary and thought 'This is all there is to life.' Life is infinite! You can go on and on, it is an endless exploration.
You never come to the limit because there is none. You never come to a point really where you can say 'Now this is the end.' Remember it always, in all dimensions that is so. Wherever you start feeling like stopping and are feeling that this is more than one can expect -- this is what love is, this is what meditation is, this is what joy is -- remember: much more is possible. Improve upon it. Search, seek, and you will find that something more is always there. That is the way to grow.
People settle very early in their life. And the day you settle is the day of death. After that you never live, because life is in exploration -- there is no other life. It is in seeking,

searching, waiting, it is in dreaming, hoping. The day one thinks 'Now things are as I wanted them to be' one relapses into death. That's why so many dead people go on living a life which is not really life. To keep it alive one has to be always on the go, one has to be adventurous. Adventure is religion, the greatest adventure is God. You are always reaching, reaching and never really arriving.
Between the potential and the actual there is always a gap, because the potential is infinite and the actual is always finite. What you are doing is never what you can do. You are more than that and you are always more than that. You are more than your acts, than your doings, than your creations -- your paintings, your poetry, your sculpture, whatsoever it is; you are always more than that. The creator is always more than the creation; there is the hope of growth. And the creator will always remain more than his creation.
If one remembers this, life has a thrill. It is constantly moving into new breakthroughs, constantly crossing new barriers, new hurdles, reaching to new peaks, to new visions, to new skies and new horizons.
So go on moving, and whenever you can, come back.

[Osho checks the energy of a sannyasin newly arrived.]

This is the right way to say things. Language is very inadequate. There are things which can be said only by energy, because energy is something beyond the mind. It is still unpolluted by the mind, still unconditioned by the society. Energy still belongs to God, the mind belongs to the society, and there is an unbridgeable gap between the mind and the energy. Whenever you are in the energy you are with God and whenever you are in the mind, you are with man.

[A sannyasin says: I feel like I've landed on the moon.... I think if I knew what the fear was it wouldn't be there. A feeling that just that anything can happen... anything!
Osho checks her energy.]

There is great fear... and it is unaddressed. There is no cause to it, there is no reason for it. Maybe that is what is creating fear. When there is a cause for it you know what the cause is, and when there is a cause you can find explanations, you can analyse, you can have something to cling to. But there is a quality of fear -- it comes once in a while -- for which there is really no cause.

This is what existentialists call 'angst', anguish, existential fear -- not of this or that but of sheer existence. Because being is constantly surrounded by non-being; being exists in non-being. Being is almost like an island in the ocean of non-being. The being is very tiny and the non-being is vast. It is just this sheer vastness of non-being, and amidst this non-being, this small being. There is no other reason for fear: that feeling is enough to take the earth below one's feet. One starts falling into an abyss and because one cannot pinpoint it and say 'I am afraid of this or that', more anguish arises, because there is nothing to explain it away. People go to psychoanalysts not really to be treated but just to find out the reason for their misery. And the psychoanalysis helps immensely, not because it is a cure but only because it supplies explanations. And when the person thinks he knows the explanation he feels very good. Now things are very clear. Now he can verbalise, now he can intellectualise, rationalise.

So this is something which once in a while everybody comes across. And it is good if one can go through it; there is no need to avoid it. If you avoid it, you miss an opportunity. If you can go through it, in the beginning it will look like a breakdown and very dangerous, as if the whole past is disappearing, one is dying. But soon one starts feeling safe, secure -- in the very insecurity of it. One relaxes into non-being and all fear disappears. So what looks like a breakdown in the beginning proves to be a breakthrough in the end.

Just go through it and don't try to find causes. Because the mind will try. The mind will say this or that is the reason

why I am getting afraid. There is no reason for it. Simply go into it every night for forty, fifty or sixty minutes. Just silently sitting in the room, allow all non-being to flood your being. Let the island of being disappear into non-being. Become a nothingness. Accept the fear and go into it, and you will come out of it very fresh, very alive, and very fearless.

To be fearless, one has to go through fear and this kind of fear. No other, ordinary kind of fear will do. Mm? there is a fear that your boyfriend may leave you. That is a fear but that is ordinary because you can find so many other boyfriends; it is not much of a fear. There is fear that you may not have money enough to live, but one can always do something about that. These fears are just very trivial, they are not existential. People live in those fears, that's why they never become fearless. This is the fear one has to live through.

So don't try to find any explanation for it; there is none. Just go into it. Watch and go into it as deeply as possible. Go with all fear, but go. Go in spite of all fear. And something beautiful will come out of it, something like a rose flower will be born out of it. Your being will become more and more integrated. If one accepts the challenge of non-being, being integrates. So there is nothing to worry about, mm ? The fear is there and you have to go into it. Good.

[An sannyasin says her children have become unruly, unmanageable, even beating her up.]

Just leave them to themselves!...

Simply leave them to themselves, just don't be too concerned, mm? You are too concerned, that's why they look anarchic and they look disorderly....

There is no need to stop, let them have their own way. Simply don't come in their way. And they will cool down. If you try to stop them they will react. Now it will not be possible and you will become very tense....

You will not like to hit them, you will not like to punish them. If you punish them you will feel hurt; if you don't punish them, you feel as if they will be destroyed. Nothing is going to be destroyed. This world has been going perfectly well and all kinds of children are absorbed in it. No problem. Simply relax. And once they see that you have relaxed utterly, and you are not worried at all what they are doing, they will become very very cool and understanding themselves. The best way to control children is... If you can become a little chaotic, they will become controlled. Jump and dance and sing and they will start thinking 'What has happened to our mother? (laughter) Is she crazy or something?' And they will start thinking 'If neighbours come to know, what will they think?' They will start controlling you and trying to hush you up!

The best way to control them is this: you do whatsoever you want to do and let them do whatsoever they want to do. And you will be surprised. Even small children -- this always happens -- if they see that nobody is looking after them and that they even have to look after their mother, they become very very silent and disciplined. They start playing the role of the parents. Somebody has to do it; there is a kind of continuous balancing in life. If you try to discipline them, they will react against it. Teach them to be anarchic and, when guests come, to do whatsoever nuisance they can do. And just watch for four weeks. It will be difficult for you for four weeks but you will be surprised -- slowly you will see that they are becoming suspicious of you. Let them come to me to say 'It is becoming very difficult, how to control our mother?' Don't be worried!...

Everything as it is is perfectly good. They are just hippies and nothing else... and India needs a good quantity of hippies!

LET GO!

Chapter #8

8 April 1978 pm in Chuang Tzu Auditorium

[A sannyasin, who is leaving with his wife and child, says he has been feeling negative about India and the ashram -- maybe because he just recovered from hepatitis.]

It is natural: sometimes the negative comes. In fact, it is a miracle that the positive also comes sometimes, because the negative is the natural state of the mind. The mind is negation, the mind lives on 'no', that's its food. It feels very reluctant to say yes. It is very stubborn, always opposed to saying yes. And whenever it says it, it says it very grudgingly. It has to say it so it does, but not gratefully, not joyously. But that's how the mind is.

One can get into the mind very easily. To get out of it is difficult. To get into it again and again is very easy. It is your old pattern, it is everybody's old pattern... familiar. And your illness may have helped, because whenever one is ill, one becomes weak, and when you are weak the mind can pull you back into its patterns and grooves. It is very difficult to go beyond the mind when you are ill hence the ancient emphasis on health in all the systems of Yoga. This is the reason, that if a body is perfectly healthy it can retain itself in the yes more easily. It can go soaring higher and higher into the positive and the mind will not be able to pull it back to the earth. The gravity of the mind will be less on a healthy body. On an unhealthy body the gravitation of the mind is far more heavy, far stronger. You cannot jump out of it easily when you are ill. And hepatitis certainly makes one very weak.

It is natural when you are feeling ill and weak and not good, that you feel like this. It is India that has brought the hepatitis, and me; it is because of me that you are here. Otherwise you would not have been in India and there would have been no hepatitis either. So all these things become associated. And then there are always a thousand things

about which you were never very happy in saying yes. You had said yes in a happier mood, you had said yes in a stronger mood. But then all those nos that have been waiting all along, start asserting themselves.
It is going to be so because this ashram is not to console people and this ashram is not to help people remain rooted in their minds. This is nothing! Once the commune settles I am going to make it really hard for people to say yes to the commune. Because only if they can say yes when it is really hard to say yes, will they get out of the mind; otherwise there is no way.
If I am all sweetness and I fit with all your prejudices and ideas and opinions, if the ashram simply dances around you and you become the centre of it, then there is no problem in saying yes. But then you remain the same.
The ashram has to create hurdles, and the deeper those hurdles are, the deeper will go the work. One who can come across all those hurdles, obstacles... They are created. It is very simple to make the ashram as people would like it to be, it is not difficult at all, but then it won't be a device to help growth. Then it will be a church and as churches are. They fit perfectly with prejudices, with likes, dislikes, with ideologies. Then temples are there, millions of temples; it is very easy to work them. But this is not an ordinary place -- it is a lab, it is experimentation into the inner journey. So things are going to be difficult.
And one has to be very alert to use all opportunities. For example, you are in. That is the moment to try yes-saying. If you can be positive while in, while you are well, you will be surprised: when you become healthy, your yes comes up so radiantly, your trust comes with such strength and integrity unlike you have ever known before. It becomes almost spontaneous, it takes over your being totally, it becomes your very nature. It is not that you have to say yes; you just say it; it comes on its own accord. One can use these situations, people are using them.
Just a few days ago [one sannyasin] was here. Hepatitis is not going to kill you -- he has cancer and he is going to die.

But he used that opportunity and transcended it. He left in such a grateful state that it was really worth praising. Very rarely does it happen when one is going to die within two, three months and it is almost certain that death is coming and there is no way to avoid it.
He could have been very much against me, very much against the ashram, very much against the whole thing. He could have created great doubts about why he is with me if I cannot save him? If I cannot protect his life, then what is the point of being a sannyasin ? He could have created a thousand and one doubts but he transcended all and the cancer became an opportunity to grow. Even death becomes an opportunity to grow.
He will die in a state of satori -- that is now almost certain. And he will die in such a state that is higher than life and higher than death. He will die in a kind of orgasm. He will return only once and his next life is really going to be of great benediction and beauty.
Hepatitis is nothing -- within two, three weeks you will be perfectly okay. Rather than getting pulled down by the hepatitis, try to soar beyond it. All these are opportunities: one can use them, one can miss them. And the mind is always there waiting to Jump upon you and catch hold of you and create doubts and negations. If you want that you can simply relax into it. But that is not going to help, your mind is not going to help you. If it could have helped, it would have. Now avoid it. But remember, if sometimes negativity takes possession, it is a passing phase, it will go. Pull yourself out of it....

Veet means beyond, Shavda means the word. Man is imprisoned by the words. Man's whole problem is language. Below language is the world of the animals and beyond language is the world of the gods. Between the two is the world of man, the world of language, words -- philosophies, scriptures, theories, ideologies. To fall below language is to become inhuman; to go beyond language is to become superhuman. That's why sometimes the mystic almost looks

like a madman. And vice versa: the madman also sometimes looks like a mystic, but the difference is great. The madman has fallen below language. He is no more part of humanity -- he has slipped back, he has regressed. And the mystic has gone beyond humanity. He is also no more part of humanity, that is the similarity: both are no more part of humanity. But one has gone below, another has gone beyond; that is a great difference.

So all mystics have something in them like the madman, and all madmen have something in them like the mystic. Jesus used to look like a madman to people. There still are psychoanalysts that go on writing that Jesus was neurotic... because they don't understand the difference between the below and the beyond.

Veet means beyond, shavda means word, language, doctrine, scripture, all that consists of words. The mind consists of words. The word is the brick that the palace of the mind is made of, it is the stuff it is made of. Slowly, slowly, one has to go on dropping the words and one has to enter into silence. And that is not difficult: once you start trying to move towards it, it starts happening. The reality is when all words have disappeared, when you are not thinking but you just are... when there is no thought cloud in the mind but pure awareness, unclouded, an unclouded sky. When there is no thought there is no trembling, no winds are blowing. All is tranquil and quiet. In that quietude, one penetrates reality. Reality cannot be thought about. You can see it but you cannot think about it. To think about it is to go far away from it, because whatsoever you think will be wrong. Thinking is wrong.

You see a rose flower. what can you think about it? The moment you say it is beautiful, you have gone far away from the rose flower, from its facticity, from its reality. Now the mind has come in, it says it is beautiful. Now the word 'beautiful' will create many other associations, a chain will start. You will forget about the flower, you will think about the man whom you used to think beautiful or a poem that you used to think beautiful. The flower is forgotten. Now you

have got into a train of thoughts. It is unending and one never knows where one is going to land.
When the flower is there just be with the flower. Don't allow any word to come between you and the flower; see that which is. Just see, fully alert and aware, and push aside all thoughts. In that interval the rose will reveal its reality to you. Then it becomes meditation, meditation on the rose. Meditate on the moon, meditate on your friend. Look into his eyes and don't think. Or sometimes look at your own face in the mirror and don't think -- just look. Let the look be strong, forceful, penetrating, but don't think. And slowly, slowly, there are gaps of silence, and those gaps bring new breeze into being.

[A sannyasin, who is a doctor of Allopathic and Ayurvedic medicine, asks if he should become part of the university being set up here. Osho says: Become part of it, much has to be done.]

I need so many people because so much has to be done. I need so many hands. The work is so enormous that it is impossible for me to do it on my own. The whole of humanity is in such a great need and the need has to be fulfilled. Otherwise humanity is just on the verge of committing suicide. Its sources of joy have run out. It is desperately struggling to survive. Meaning is no more there, any kind of significance has disappeared. People are only living because they are afraid to die, otherwise there is no reason to live. It seems utterly absurd to live because unless there is something beyond, life cannot have any meaning. The day God disappeared from the human mind, man started dying. Our roots have been in God, in the beyond. By God I mean the beyond, I don't mean a person.
Man always lives in the hope of transcending, always lives in the hope of surpassing himself. The darkest hour comes when there is nowhere to go beyond, when there is no beyond. Then there is nothing to live for. You cannot just live -- you have to live for something. Life needs a kind of

significance, meaning. Religion is nothing but creating meaning in human life. Otherwise life becomes sad, dull, boring. Life becomes anguish, anxiety... without any kind of fulfilment.
Great things have to be done. I will need all kinds of people of all talents, of all possible talents, because this is not one-dimensional work; it is multi-dimensional work. Sannyas is just a device to find people who can take the message to the masses, to the people who are in need. People are spiritually starved. They can survive physical starvation but they cannot survive spiritual starvation. It is difficult to survive physical starvation but not impossible. To survive spiritual starvation is impossible. Then there is no reason to exist at all. Suicide becomes more significant.
Albert Camus has written that the only significant metaphysical problem is suicide. At least he is right about this contemporary mind. In the past God was the only significant problem for metaphysics, now it is suicide. We have really fallen! And when people used to think about God, there was thrill, great adventure, great possibilities opening into the beyond. Their eyes were full of hope, and through that hope they were flowering, they were looking upwards. There was something to look up to. Now they are thinking of suicide. There is nowhere to go, no-one to look up to, nothing to live for; one can at the most, drag. It looks cowardly to live. It seems brave to pull out, to commit suicide; the cowards are living! This has to be changed.
And this university is not going to be an ordinary educational institution. This university is going to be education in life, education in God, education in meaning, in meditation, in prayer, in love. It is not going to teach arithmetic and geography and history. It is going to teach life as such and how it should be lived. It is going to become a great experiment in living, in new ways of living.
Become a part of it!

[At a previous darshan, a sannyasin had been upset because Osho did not console him over his friend's suicide. Tonight

this sannyasin says that he sees how he wants Osho, and his girlfriend, to be a perfect mother to him, to do everything for him. He sees this is futile.]

But I am your perfect mother! [Your girlfriend] may not be but I am, so it is not just a projection. I coincide with your projection. You can ask as much as you want and you will get. The problem is not that you are asking, the problem is that in your childhood you must have missed, so it hangs around. And unless you really get, you will not be able to give either.

Whenever a child gets from the mother, he starts giving; that's how he learns to give. The mother gives to the child and the child knows that the world is giving to him and there is no need to hold. He can give and he will be getting again so there is no fear. The fear arises when the mother is in some way not giving as much as she should. When the child feels that something is missing, when the child feels that the mother is holding something back, he becomes afraid. He cannot trust even his own mother -- how can he trust anybody else? And if the mother is not giving to him, he has to become a hoarder. He will not be able to give now; how can he? He can't trust the source from where things will be coming.

Out of this fear children become constipated, they even stop excreta from coming out of their body. They hoard it, they become tight, they can't lose anything, they can't afford it. Milk may not be coming, the mother may not be giving, so one has to keep something in reserve. They become misers. Whenever a child gives freely you can know that he has been given freely. Whenever a child is not a miser that simply shows that he has been with a mother who has given him totally. But that rarely happens.

No mother is a perfect mother, that's why this world is so imperfect. This world is created by mothers. The father is just on the periphery, he looks to the business side of life. But the real life is given by the mother. The world is miserly, the world is uptight. People are afraid, they are worried

about tomorrow, they are worried about insecurity. Deep down it is the mother who has not given totally. Once mothers change, the world will change; all that is needed is a revolution in motherhood. But I don't mean that your mother is responsible. Because she had her own mother and so on, so forth, so it is very difficult to find who is the culprit, mm? If you go on searching, you will find that God is the culprit finally somewhere. He must have not given as much as was needed to Adam and Eve, because the world has existed this way forever and forever. So I am not saying to start thinking that your mother has been responsible and become angry against her; that is pointless. She suffered in her own way, and whatsoever has been done to her in her childhood, she repeated with you. Now you can become more understanding about it. Nothing is wrong in it.

Each man is searching for his mother in his woman. And each woman is searching for her future child in each man. This is a natural process, there is no pathology in it. It has to be accepted and understood and lived. If you consciously understand it, things become very simple, mm? Otherwise deep down you go on hankering for Bodhi to be your mother. On the surface you go on showing that you are a man, mature, a husband, this and that, and you will protect Bodhi. Deep down you want her to protect you but your male ego says 'I will protect you. I will give my life for you.' Deep down you are just a small child: you want to hold her apron strings and hang around her. Between these two the schizophrenia arises. Once you understand that this is natural, this is how it has to be, then you forget all about that male ego. You still hold her apron strings but now you do it consciously, meditatively.

So continue on your way. Nothing to be worried about. And if she understands, she will pour her love on you, because she also needs a child. Each man potentially remains a child and each woman is potentially a mother. Even a small girl is a mother, and a man of one hundred years is a child. These are natural things. That's why the opposite sexes attract each other: they fulfil each other, they complement each

other. So let her be your mother and you be her child... and enjoy!
Once you have accepted it, all fear will disappear Then slowly, slowly, you will become able to give. And really, there is joy in getting but nothing compared to giving. Giving is real joy -- getting is just so-so. By getting you get the joy that a beggar gets. By giving you get the joy that an emperor gets. They are qualitatively different. But first one has to learn how to get, how to receive, how to be a child -- vulnerable, dependent. That's how each person is born. Only then is the second step possible. When you are settled with life and you feel that the whole existence mothers you -- it does mother you -- then you can give. You don't worry; tomorrow existence will be there to mother you again so you need not worry about tomorrow. Then there is security. In the very insecurity, there is security. Just live this consciously and things will change.

[A sannyasin says she has an emptiness coming up with a desire to eat. She is resisting going into the emptiness. Osho checks her energy.]

You have to allow the tears -- they are needed. They will cleanse you, and they will not only cleanse the outer eyes: they will cleanse the inner eyes too. So don't stop them. Whenever they come, enjoy them. Allow them, rejoice in them. Tears can become great prayer. No words can compete with tears, because they come directly from the heart.
So something beautiful is happening. But my feeling is you have not been allowing the tears to come as much as they would like to. That's why you are feeling like a lost child. You are trying to be a grown-up. There is no need! Everybody is a lost child. Unless they know God, everybody is a lost child. Unless one realises oneself one is a lost child, but people pretend that they are not. That pretension is going and it is something very very significant and beautiful: one hypocrisy is going.

You are a lost child. How can you be otherwise? Being grown-up in age does not make any difference -- unless one feels rooted in existence. And it is not to be a belief but an experience. Unless one faces reality, one is a lost child. It is better to know it and it is better to cry. Feel that lost child as deeply as possible, allow it. Be it -- and let tears come. Become helpless. The ego will fight -- that's where the problem is arising; it is from the ego. The ego says '... you are a grown-up, mature person, and you are crying and you are feeling like a lost child?...' The ego is trying to prevent all this process. Let the ego go.

The ego is feeling empty. It is not existential emptiness, it is ego emptiness. The ego is feeling empty and it always tries to fill itself with something, anything: knowledge, food, sex, anything will do. The ego wants to stuff itself, to feel full. The ego is empty, it can never feel full. It can go on stuffing but it never feels full. It can't by its very nature. It is a bucket without a bottom: you can go on pouring water into it and it all disappears.

So don't be too much with the ego. Be with your child, be with your tears, be with this, your lostness. And soon you will start feeling grounded, in a new sphere, in a new being. A new space will arise out of it. Once you allow the child and the tears, once you accept it, and not accept reluctantly but joyously, the feeling of emptiness will disappear and you will stop stuffing yourself with food.

To me it is something very beautiful. Report to me after four weeks, and in these four weeks cry and weep and enjoy!

[The leader of the massage group says that the groups are good but she gets this crazy doubt that Osho doesn't know what is happening in the groups.]

Just allow everything as it is happening. And this doubt will disappear. One day you will suddenly know that I know. Just wait! It happens to every groupleader sooner or later.

[She asks: You do know?]

But let it happen to you, because my saying won't be of much use. If I say it, then you will be again trusting my word and the doubt will persist. But one day you will suddenly know: in the midst of the group suddenly you will know that I know, you will find me there. Only then will this doubt disappear....
But don't be worried. I am following you whatsoever is happening. And allow! Everything has to be allowed.

[She says that it seems the more let-go in the group, the greater the fear and doubt.]

It is natural, because the deeper the group energy goes, the more afraid you will become. Because the groupleader is really in a very strange situation. The strange situation is this: the groupleader has his own limitations. If the group moves within his limitations everything is okay. He knows what is happening, he is in control. Here things go beyond your limitations -- they have to. That's my whole work here. You are just to become a jumping board: The groupleader is not really a leader but just a co-ordinator. He has to trigger the process and then sooner or later the process starts going beyond his limitations. Then the fear arises about what is going to happen. That's why the mind asks 'Does Osho know or not? If he knows then it is okay. If he does not know and it is going beyond me, then nobody knows what is happening. If something goes wrong then who is going to bring everything back?'
If it is within the limits you will be perfectly okay -- you will never feel afraid. But it has to go beyond you. And slowly slowly if the group goes beyond you, you will go beyond yourself Because you will see that people are going beyond you so why should you not? Slowly, slowly, your limitations will become larger and larger. Your boundaries will go farther away from you. And as the boundaries start receding and you have more space within you, you will become more

and more capable. But the group will always go on beyond you.
My work is not only on the people who are participating in the group. My work is also on the groupleader, so double work is going on. I want to prepare rare groupleaders. This is just the beginning. Within two years you will find the rarest groupleaders here. Then no groupleaders anywhere in the world will be able to go beyond them. Because there (in the West) they are alone: they exist and work within their limit and if something goes beyond that they pull everything back to it. Here you can go on expanding as much as you want, because I have no limits.
The fear is natural, it comes to every group-leader in the beginning. But within three, four months things disappear, mm? -- then you never ask that, that doubt never arises. Just continue. And you are doing perfectly well. I am happy!

LET GO!
Chapter #9

9 April 1978 pm in Chuang Tzu Auditorium

Prem means love, Veeno means a musical instrument -- a musical instrument of love. Man's heart is a musical instrument, it contains great music. It is asleep but it is there, waiting for the right moment to be struck, to be expressed, to be sung, to be danced. And it is through love that that moment arrives. A man without love will never know what music he has been carrying within his heart. It is only through love that that music starts becoming alive, awakened, from the potential starts becoming an actuality. Love triggers the process, love is a catalytic agent. And if love does not trigger the process of your inner music, then it must be something else masquerading as love, it is not love. It may be lust, it may be just sexuality, sensuality. Nothing

is wrong in sexuality or sensuality, nothing is wrong in lust. I am not condemning them, they are good as they are, but they are not love. They can pretend to be love, they can befool one into thinking they are love. And the criterion by which to know is: if your inner music starts flowing, then there is love. Suddenly you feel yourself in a deep harmony. You are no more a discord, you become an accord. You are no more a chaos, you become a cosmos, and life starts taking on a new quality, the quality of jubiliation, the quality of hallelujah!
That is the only criterion: go on searching, go on getting deeper and deeper into love and one day you will stumble upon your inner music. And after that life is never the same. In fact, after that life starts. After that God starts.

Anand means bliss and Geetesha means goddess of sounds -- goddess of the sounds of bliss; that will be the whole meaning of the name.
Life has to be lived as a song. To live it as less than that is to miss it. One has to introduce the quality of dance into one's whole life. Dance should not be a thing apart, it should be the flavour of one's being. And songs should not be something that one sings once in a while. It should be one's breathing, the very heartbeat. I call that life religious. That's what praising God really is: when everything that one is doing has become song, one has become an offering to God. And the song should be of bliss because life is such a blessing. We are not worthy of it, yet we have taken it for granted. Not only that -- we go on complaining. We go on complaining that it should be like this and like that and why is it like this ? We are immensely ungrateful.
This ungratefulness is the radical core of atheism. On the surface the man may not be denying God, but if he is complaining about life he is denying God. He may be a churchgoer but if he complains about life then he is not in love with God and he has not understood the word 'God' at all. God can be understood only in deep gratefulness. To me, through utter gratefulness something happens to human

consciousness -- that something is God. But It happens only when one is immensely grateful, tremendously grateful, utterly grateful.
We have to change our dull, routine, miserable patterns. We have become accustomed to misery; it is just a habit that goes on following us like a shadow. We have forgotten the language of bliss. That's my purpose here: to teach you the language of bliss and the grammar of love.

[A sannyasin says that she still clings to her memory of an old lover, with whom she felt very flowing and ecstatic.]

These are all illusions which disappear by and by. The first love is always very ecstatic because that is the first illusion. Next time you are a little more mature, it can't be the same. The third time you know all the inside and the outside. So one goes on thinking: maybe it was the person that was the reason. It is not.
If you move into relationship with him again you will be disillusioned. It will not bring that magic again. That magic cannot be brought again, there is no way. The first love has a magic which the second love cannot have. And even if you remain with the lover, then too that magic disappears. It has nothing to do with your changing your lover. Even if you become married to the person and you live with him your whole life, those days of the honeymoon will never come back. That's why the honeymoon exists. The whole of one's life will be just a remembrance, a nostalgia.
These are all illusions -- beautiful illusions, sweet dreams, but dreams all the same. One has to become grown-up and one grows only by experiencing frustrations. One tie is broken, then another tie is broken. It hurts. One feels very angry, in a rage, but slowly, slowly one comes to understand that all toys will be taken away. This is the way of growth. A day comes, and that day is the most fortunate of days, when you can live without illusions, when you can live without magic, when you can live quietly, silently, with no hankering

for any excitement. And then a totally different kind of life starts growing in you. That life has value and truth.
These affairs of love, relationships, are good but they have to go. I am not against them -- when I call them illusions I am not saying that I am against them. I am all for them because you can grow only by going through those illusions. You can grow only through frustrations, there is no other way to growth. Each success and each failure contributes to growth. Failure contributes more than success because success can go on nurturing the illusion; failure simply opens your eyes to the reality. The mind does not want to see the reality so it goes on weaving new dreams. Now the mind is thinking 'Maybe we are soulmates.' Nobody is! But truth is very hurtful, that's why people don't like it. People like to live in illusions; they like their illusions to be enhanced, supported.
Just look deep down in your heart: you want your illusion to be supported, you want me to support it and feed it and nourish and mother it. But I cannot do that. And you don't need it any more. When I see that somebody needs it, I support it. I support it and go on supporting it till I come to the point where I know that it can be shattered. Your time has come: it has to be shattered -- no more illusions. And there is a kind of love that arises when all illusions have disappeared, and that I call true love. All except that love is just childish... what you call 'puppy love'. You can grow now or you can get back into the vicious circle again. And that has been your effort: you have been moving with people, searching for that ecstasy. It is not going to come.

It is not just an accident that all the civilisations in the past have been insisting on virginity. It is for a certain reason: if the woman remains virgin then the marriage will start with great magic. If the woman is not virgin then the marriage will start without any illusions. And remember: man never feels that kind of ecstasy that a woman does because man lives more in the head than in the heart. He is more mathematical than magical, he calculates. So all the old

civilisations have allowed man to lose his virginity. It was not much a problem because even his first love is not much, he is not going to lose much. It has nothing to do with inequality between a man and woman as 'lib' people would like to have it. It has nothing to do with that. Because man has no magical energy about love, his love remains one thing amongst many things. In fact, sometimes his magic is released more through other things than through love.
That illusion will never come back. And don't think that it is something unfortunate, no. One has to go beyond it. There is other magic to know. Love is a very very biological magic, hormonal, chemical. Just by injecting chemicals that magic can be enhanced, induced; many things can be done to the magic. It is not very spiritual or very significant. Search: other magic is there. That's what I am trying to make available to you here: other magic. And there is a magic that comes through truth. Only that is lasting, only that is eternal.
The magic that comes around a lie is bound to disappear sooner or later. The so-called love is a biological trick, nature has been deceiving people. Nature wants to persist, nature wants to live, it wants to continue life. It deludes people through love. Love is just a trick of nature to keep life flowing. You may die but your children will live, then their children. If love disappears, who bothers to reproduce children? That magic has a purpose in it.
But there is another kind of magic that comes as a fragrance of truth. Now search for it. And I am not saying stop relating with people. Relate, but knowing well that that's okay -- a game is a game. Play it, and play it beautifully and artistically and aesthetically. But it is time to become a little more mature. Search inwards now. Let meditation become your love now. All relationships should continue on the periphery, but don't invest too much in them and don't hanker for that lost paradise; it is never regained. If you want to regain it, you will have to be reborn again. Only again when it is like the first and you have forgotten the

whole love affair completely, can you again be deluded by it, otherwise not. My feeling is that it is perfectly good.

[A sannyasin says he is going round and round and finding nothing... he's scared.]

You have to accept it, scared or not. If you don't accept it you will never get out of it. Drop all ideas of becoming spiritual. This is what you are; accept the suchness of it. What is wrong in going round in circles? Let it be a merry-go-round.
For one month forget all spirituality, religion. Just be a human being. And don't condemn. For one month, love yourself. And see what happens; you will become radiant through that love. This will be a great holiday from saintlihood.
It is good to become a saint when one is dead. I like the the Christian Church: it makes people saints only when they are dead! So after one month, report to me, but for one month, an absolute holiday from spirituality!

[A therapist says that when she leads or participates in groups, she takes everyone's energy into her belly and becomes very sick. Osho checks her energy.]

I think group work is not for you... not at all... leading groups and participating in groups, both. You have a very very sensitive heart, a very receptive heart. You are too vulnerable so you start absorbing people's energy. And you don't have any protection inside. A groupleader needs a very protective being; because so many things are released in the group and they are almost all negative. Unless the groupleader is protected in a kind of cell so that everything that comes towards him remains outside him and nothing reaches him inside, he will go mad.
This work is not for you. You need something else, more creative kind of work: pottery, painting, poetry, sculpture -- something into which you can pour your energy. You have

energy, more than average: if you don't pour it into some creative work that energy will also accumulate m your belly amd will create trouble. It has to be poured out into creative activity. In these groups your energy remains inside and the outer energy starts penetrating you, so you feel suffocated, you can't breathe. You are too full of energy and the energy is so much that you will almost feel as if you are pregnant and the belly will start becoming swollen like a balloon. It can disturb your digestive system, it can disturb your heart, it can disturb your blood circulation.

This work is not for you, you are too unprotected. That work is not a right choice. You have to change it, otherwise you will get into much more trouble. Sometimes a blessing can become a curse and rightly understood even a curse can become a blessing. Now this is a blessing, to be so receptive, but then you have to choose something in which this receptivity becomes a growth. For example, if somebody is very receptive it is good to be with the trees, rather than with people. If somebody is very receptive it is better to look at the stars and the sun and the moon and the sky and the ocean and the mountains than to go and work in a hospital. You need to be with people who are immensely healthy inside; then you can absorb much. Satsang is for you. To be with a Master, just sitting silently, not doing anything, is enough for you; you can absorb so easily. But because you can absorb so easily the same thing can become dangerous. And that's what you have chosen to do. A therapeutic group means that people are releasing their negativity. They have come there for that, that is the whole purpose of the group: to relieve them of their negative energies so they can become more healthy and wholesome. But you will absorb that energy.

You can't become a healer -- if you try to become a healer you will become so ill that you will have a thousand and one illnesses. If you feel somebody's headache, you will have the headache immediately.

His headache will be gone but you will have the headache; it will be immediately transferred. You are so open. So you

have to be very alert about it. It is good to be open -- remember. Your heart can be closed but that is not good. It can be done! If you really desire to be a groupleader it can be done: your heart can be closed. I can give you a few methods and it can be closed. But that will be just destroying your great treasure of openness and it is not worth that, groupleadership is not worth that.
Find some more creative work which has more to do with nature than people, which has more to do with buddhas rather than mad people... which has more to do with your aloneness. You should not live in big cities; you should move into small villages in some mountain, in some forest, and be there and you will be immensely growing. You have nothing to release, no negativity is there, so don't torture yourself. Relax into rivers, in a swimming pool, on the sea beach, and that will do!

[She says she is committed to leading a three-month group in the West, and then will return as soon as possible.]

Go, and if those groups can be dropped, drop them. Because if somebody comes to see the point there is no need to do them, mm? And nobody will be harmed from it because nobody is going to be helped by you; only you will be harmed by those groups. With such a tense state, how can you help people. They can harm you but you cannot help them.
You made those commitments because you were not aware; now you are aware. You can go and just apologise and tell them that it is finished. Wind up things, come back and just be here with me. And don't feel any guilt about it. Because three months is a long time, and now you know so this feeling will be happening more. You will be continuously aware that you are doing it to yourself unnecessarily. Those three months will become a great torture. Just go and tell them that it is finished....

LET GO!

Chapter #10

10 April 1978 pm in Chuang Tzu Auditorium

[A new sannyasin says he has been on many paths and doesn't know if he should follow the path of will or surrender -- if it would help to clarify this.]

You have not followed anything up to now. It was just a game that you were in. First pass through a few group therapies then I will decide what path you can follow. It is not a question of deciding what will suit your innermost core a priori; it takes a little time to judge it.

Right now you are a confusion, but that's how everybody is. And whatsoever you have been doing up to now means nothing. But it was needed in the sense that it has brought you to me. After one, two months, I will be able to tell you. First let me go deeper into you and let me feel you; let a few things start happening to you.

Man is a mystery -- it is not mathematics -- and to work on human reality is always to work with something absolutely unknown and unknowable. So one has to proceed very slowly; otherwise anything can go wrong. And once something goes wrong and you build your house on it, your whole life will be a wastage.

So it is better to wait. That's why I insist so much on the groups, because they will bring up all that is hidden in you. They are not spiritual paths -- they are just the medical tests before you go for the operation. But those tests are needed, mm? Only then can your body be cut and things removed. And much has to be removed.

In the name of religion, much stupidity goes on. But it is good to go into those things too because that's how one stumbles into something one day which can transform your life. Before one knocks on the right door one has to knock

on a thousand doors. So just wait -- I will not say right now, mm? After one or two months remind me again. Then it will be more clear, you will have a more clear shape and form and then things can be decided.
Once a path is chosen rightly things start moving so fast, so easily. Sadhana is difficult only if you follow something which doesn't suit your innermost nature; that creates the difficulty. If something suits your innermost nature it is the easiest thing in the world to know God. It should be the easiest thing because He is our nature: we come from Him, we live in Him and we will dissolve into Him. He is not far away. We are not to go on a long search. He is very close by... He is hidden in us!
First do the camp, then these three groups, and then I will decide. The day will come soon. And you will also start feeling, very dearly, what your path is.

[The sannyasin says: I've been using the mantra 'sohan' with my breath. Should I drop that?]

How are you feeling with it ? And be truthful, be honest: if nothing is happening, drop it; if something is happening, continue.

[The sannyasin answers: I have many mixed feelings, because it takes me deeper but when I come out I feel that I'm sort of disassociated from life in some sense.]

Then stop it, it is not the thing for you, mm? Because anything that is right will take you deeper into life, not dissociate you from life. It will integrate you with life -- it will make you more alive, more loving, more ecstatic about small things of life.
Anything that goes against life is wrong. Drop it, mm ? Good... good.

Deva means divine, Garjan means roar -- divine roar... a lion's roar, mm? God will happen to you not in a silent way.

It will be an explosion, a lion's roar. God will not come to you like a whisper. So you have to be ready for it, because if those to whom God happens like a roar are not ready, they can go mad. So you have to be prepared for it. You cannot just play around with the idea of God. That will be too risky. Many people can play around with the idea -- they can meditate, they can pray, mm? they can do yoga and things, because God is going to come very gradually. They can even work without a Master. But not you! The Master is an absolute necessity for you because when the thing happens you will be uprooted from the earth. It will come like lightning, it will shatter you utterly. It will be a death and then a resurrection. It is going to be a cross.
It is for people like you that Jesus has said 'Carry your cross on your own shoulders.' It is not true for everybody; to a few people God is like a flower. To a few people God is like a sword.

It means song of consciousness. Unconscious life is without a song. It is dull, it is boring, it is a drag. The more conscious you become, the more your step has the quality of a dance in it, your heart has the quality of song in it and your being starts releasing its fragrance. It all happens as a by-product of becoming more and more conscious. One need not work on these things directly; in fact to work is to work in vain. They come as shadows of consciousness.
A conscious being is full of songs. He is a song. All his gestures are gestures of a song. All his movements are his dance. His life itself is art. He need not paint, he need not sing, he need not compose music, but still his life has the quality of art. Whatsoever he touches turns into gold. His touch is creative.
Become more and more conscious, more and more alert. As I see you, you are very very unconscious, almost fast asleep. If allowed you will snore immediately! But that's how everybody is living more or less. This sleep has to be broken. You will have to make an effort to come out of it. And once you have come out of it, for the first time you will

know the taste of existence. Otherwise whatsoever we know is only dreams and nothing else. And dreams cannot fulfil, dreams cannot nourish. They are a sheer wastage. Through dreams one simply goes down the drain. All dreams lead to death and nowhere else. But a mind asleep cannot do anything else -- it can only dream. It cannot live in reality, it can only live in desires.
Meditate as intensely as possible. Meditate as totally as you can manage. Put all your effort into it, don't be lukewarm. And it is going to happen -- I will see that it happens!

Prem means love, Sikha means flame -- a flame of love. And the orange colour stands for that. It is a metaphor to represent the flame of love.
Love to me is fundamental religion. All else is ritual -- good if it leads to love, wrong if it becomes an end unto itself. But the criterion is love, everything has to be judged by love. Whatsoever you do, go on seeing whether it is creating more love in your life. If it is creating more love in your life then you are on the right track. If it is destroying your qualities of love then you are certainly on the wrong track. Immediately change the path; even in the middle, stop the work.
To go against love is to go against God. We don't know God but love we do know. And that can become a great help in judging what is right, what is wrong, what is good, what is bad. Love is virtue, so whatsoever leads to love, comes out of love, is virtuous. Going against love is hate, going against love is sin. And if a man can become a flame of love, then there is no hindrance: the flame is bound to reach to God.

[The new sannyasin describes her experiences in centering group: For the first two days I felt really stoned, for two days depressed, but then I got much better. I got frightened in this group.]

You must have got too stoned! Then the confusion arises. Because it always happens that if you are too stoned, sooner or later you will go into a depression. They compensate each

other. But ordinarily it happens vice versa: the confusion is in the beginning and in the end people get really stoned. Somehow you reacted differently.

Sat means truth, prem means love -- love for truth. And become watchful.... We live in lies. We talk about the truth but we live in lies. In fact talking about the truth is just a camouflage to hide the lies of life. And we have become so accustomed to it, so skilful in it that we are not even aware of those lies. We go on playing those games absolutely unconsciously. It is not even deliberate, it has become just a habit.

Start watching when you are lying... and stop it immediately! You will be surprised to discover that the whole day we are lying, sometimes for some motivation but more often without any motivation, for no reason at all! It has just become our natural way of behaviour. Somebody comes and you smile. The smile is a lie -- polite, formal, but still it is a lie. You say something to somebody -- maybe it is just etiquette but it is still a lie all the same. Slowly, slowly, drop all those things, and you will see great transformations coming. Because the energy that is involved in the lies will be released and only that energy can become truth. Our whole energy is invested in lies so we have no more energy left for truth. People go on searching for truth and they go on pouring their energy into lies. That contradiction should no more be allowed. That is the meaning of initiation.

It will be hard in the beginning because those lies are paying, but soon, as you become more alert and truth starts flowering, great joy arises. And then you know for the first time that it was simply an illusion that lies can help one's life. They were destroying it, they were poisoning the whole source of life. Only truth can be lived joyously; lies create worries, anguish. And one lie has to be protected by ten other lies and so on, so forth.

Truth remains unprotected, it needs no protection. It needs no logic, no argumentation. Its very presence is enough. Its

presence is liberating. To know truth is to know God but to know truth one has to be truthful.
While you are here, try this. My feeling is that you will be able to do it, that's why I am giving you the name. And that will open a new dimension, a new door. Let this day become a day of a threshold. You are standing on a threshold: let it become a breakthrough. Move into something new that you have never tasted before. It is available -- if you miss, it is your responsibility.

[A sannyasin, leaving for the West, says that he feels more feminine, childlike: I just find that sometimes with people who have very strong personalities... I feel very uneasy and self-conscious.]

I understand, that's natural. I can see.... Something beautiful is happening, something very delicate is happening. Avoid such people. At this moment they can be harmful. Move more and more into your energy and only move with people with whom you don't feel uneasy. Play with children -- that will be perfectly okay -- or with friends or with music or just meditate, or be with trees, animals. Dogs and cats will do, they never exploit anybody. But man is an exploiter and if the human mind finds somebody vulnerable it cannot miss the opportunity to exploit. That's why you feel uneasy. You have become a soft like a flower. Soon you will be able to remain soft and yet strong -- it wi!l take a little time. Once you get accustomed to your new quality, then nobody will be able to dominate you or possess you or make you uneasy. But it will take a little time....
So whenever you can, come. But you will need to come because you are on the verge of something....
Mm, allow it. It has been going well. But the world will be difficult. You now have something to lose. You are fortunate because it is very rare that people have something to lose, so be very conscious and alert and protect your being. Don't unnecessarily move with people with whom you feel uneasy.

That feeling is perfectly good -- your being is telling you: avoid these people. Make friends with children,

[A sannyasin, who participated in the centering group, says that she came here full of many fears about everything, and after the group she feels transformed after thirty-six years of no energy, and has so much energy she can do anything.]

You can! You have so much energy! You have been saving thirty-six years for me. Now you can use it. And you have such a reservoir of energy... and you can do everything, no problem.
All those fears are just baseless. Death has never happened in the world; how can it happen to you? Death is the greatest myth: nobody has ever died and nobody can die. Even if you try, you cannot. There is no way to die. Suicide is just an exercise in deceiving oneself But nobody ever dies. And even when illness, disease happens, it never happens to you really. You are always the watcher, you are always the witness; you are always far away and transcendental to it. You are never inside it; otherwise who is it who is knowing about the headache? The body is paralysed but one is outside it; otherwise who will know about it? No disease, no illness, no death -- that is the truth of life. We are unnecessarily worried and unnecessarily afraid.
But those fears will disappear, they have already started going away from you. Just be here and people will become afraid of you -- just wait! Do a few groups and things will be perfectly okay. With every group more and more energy will be coming. Thirty-six years is a long time!...
Much more is going to happen!

LET GO!
Chapter #11

11 April 1978 pm in Chuang Tzu Auditorium

Prem means love, Geet means song -- a song of love. Life is barren unless the song of love arises in you. Life cannot become a fulfilment unless the song of love happens. Life in itself remains meaningless. It is love that gives meaning to it. Make love as deep as possible; that very depth becomes God one day. God is depth and man goes deep through love. Love is almost like digging a well in your being. The mind is very superficial, shallow. It lives on the circumference, it is a coward. It knows only how to swim on the surface, it cannot dive deep. It is afraid of death. Only the heart is never afraid of death. The heart knows no death; it knows life and only life. That's why it can take the plunge into love. Love is death -- death of the old and birth of the new. But with love, life takes on a new colour, a new glory, a new splendour.

[Osho gives sannyas to someone.]

Something great is going to happen. Be ready for it!
The guest is going to knock on the door. Be a host.
Sometimes it happens that the guest knocks and the host is not ready. Sometimes it happens that the guest knocks and the host cannot hear it. Or, even if he hears it he thinks it is something else -- maybe just the wind or maybe a stranger. One can go on interpeting wrongly.
God is constantly searching for His people. Since Adam left He has been calling and calling. He still goes on calling and He still comes and knocks. But we are hiding. And we have created such barriers, we have created such mental attitudes that we cannot see, we cannot hear, we cannot feel.
When I say 'be prepared' I am saying: drop all barriers. Listen, feel, taste, smell, as deeply as possible, because these are the doors; the senses are the doors from where God can penetrate you. They are the only doors. Anything that goes in you, goes through the senses; there is no other

way. The sun goes through the senses, the wind goes through the senses, food, light, sound... The old religions have all been against the senses so they have made people very closed. They have made people almost without windows -- capsules enclosed from everywhere. And then suddenly God doesn't seem to exist at all because we can't feel. And this is what the religions have done: they have been talking about God, prayer, love, and what they have been doing is just the opposite of it -- they have destroyed sensitivity.
You have great possibilities to be sensitive. Mm? just a slight alertness and the senses will start becoming alive again. You can become a child again, and that is the only way to see the real. Only innocent eyes can see it:

Prabhati is a special song that is sung in the East in praise of the morning sun. It is sung just before the dawn, when the sun is just about to appear on the horizon... to receive the sun, to welcome it.
And you are in that kind of state where you can start singing a song to receive something, you don't know yet what. The dark night can be over, it will depend on you. The morning is possible now, the sun can come on the horizon; the light is very close by. One can still miss, because people have become so skilful in missing it that they come very close by and then they go away. Sometimes they are just on the verge, when something was going to happen: one step more and they would have become transformed, illuminated. But they didn't take that one step. They started moving in some other direction. And then the sun remains on the horizon and the dark night continues. It may take years for one to come to the same state again.
Because one is not aware, there is no way to know when the morning is close by. Hence the master is needed. Hence so much insistence in the East for the master -- one who has seen the run rising. He can recognise the early signs of the sun on the horizon in the East. he can see the light. the sun is not yet there but some indications are there that with a

little effort, a few steps, a little courage, one can be transformed.

[Osho reminds a sannyasin, who is leaving, to help sannyasins there for they are part of a very special family.]

It is a new family growing on the earth; it needs every kind of help possible. Devote your energies to it. It is one of the greatest creative possibilities that is opening. Contribute all that you can contribute to this. Because right now you may not be aware but later on you will feel tremendously happy that you had also contributed towards something which is going to become so meaningful. It is very difficult to see the future. It is very easy to be wise when things have passed. When I was a student, on one Buddha celebration day the vice-chancellor said 'I always think that if I had been in the days of Buddha, I would have sat at his feet... I would have walked in his shadow.' I had to stand up. I said 'You are talking nonsense.' I told him 'I know perfectly well that you were there' -- he became very much afraid -- 'and you never came to Buddha and you never sat at his feet. Buddha passed the places you were living in and you never followed him. Not only that -- I know perfectly well that you were against him.'

He started perspiring. He said 'What are you saying ? How do you know?' I said 'I know because I know you! It has nothing to do with Buddha. I have been watching you for six years: I have never seen you going to any temple, to any mosque. I have never seen you going to any saint, I have never seen you reading the Gita or the Dhammapada. It is very easy to be wise when things have passed.'

I asked him 'Have you been to J. Krishnamurti?' He said 'No.' 'Have you been to Shri Ramana Maharshi?' He said 'No.' Then I said 'Take your words back, because Buddhas are still alive....'

Something of great import is happening. Don't miss it! Participate in this growing movement. And you will feel

happy later on that you contributed something to it, that your hands were there in it.

[A sannyasin, returning to the West: I just finished doing the Primal group and after it I felt that I've been fighting you a lot since I've been here.]

Mm mm... and that is unnecessarily wasting your energy, because the same energy can be used in growing and the same energy can be wasted in fighting. Fighting against me is really fighting against yourself... because I simply represent your innermost core, that's all. I have no other business here. I just want to give you yourself. Fighting with me means that you will be creating barriers against yourself. I have no other interests, no vested interests. My work is finished so I don't need anybody.
But it happens to almost everybody: in the beginning they fight because they think 'Why surrender? Why listen to this man? Why not follow our own mind?' These ideas are natural, but you have lived with your mind, you have followed it up to now and it has not led you anywhere; that's why you are here. Now listening to it again is going round and round in circles. But next time it will be easier: you will be more understanding and you will come closer to me... Whenever it is possible, come back. And help my people there, mm? -- just as a repentance!

[Two sannyasin sisters ask about their relationship. One is afraid of the other killing her, the other is upset by this attitude. Osho checks their energy together.]

Good! Very good! Yes... really great!
(to the one who is afraid) This is a very simple phenomenon: you are absolutely like her, that is the trouble. She hates herself and you are absolutely like her. So she is afraid of you. You are just a mirror image. She is afraid of herself and she projects her fear on you. It is not that you can kill her but that she has a suicidal instinct deep inside

herself. She cannot see it there, it is very unconscious, but she can see something in you because you are just a replica. Very rarely are two sisters so alike.
Once it is understood, you can love each other tremendously. You can meet and absolutely merge into each other. But whenever this happens it creates fear. She has been escaping from herself, that's why she escapes from you. Everybody is escaping from himself or herself, that's why people search for the other. The other has to be opposite, hence a man searches for a woman, a woman searches for a man. And people find polar opposites.
The logical person is always bound to find some illogical person to fall in love with. A logician cannot fall in love with another logician; they will repel each other. So everybody is going in search to escape from themselves into the other.
The problem is simple with you, the problem is: you are exactly like her, so when she finds you in the room she is alone and she becomes afraid. But once you understand it you can love each other tremendously, there is a great possibility of love and you can help each other. This is going to happen.
(to the other sister) But it is good that you told me this. Sometimes if she escapes, don't feel offended; feel more love for her. And things will change, mm?

[A sannyasin says she has a problem with her throat and is afraid of creative expression. Her work as a stage and production manager is very demanding and she has a breakdown when a show is finished. Osho checks her energy.]

You are into something you are not meant to be; your energy is not the kind of energy which can dominate and boss. You are not an arrogant, aggressive person, so you just manage it somehow: you pull yourself together, you force yourself to do it. You do it but each time it simply dissipates you. It is not worth it. It is destructive, it is suicidal.

There are aggressive people who will enjoy any kind of bossing. When they cannot boss they feel very tense; when they boss they are relaxed. But you are not that kind of person at all. You have a really feminine energy -- very soft, delicate. This is unnecessarily forcing yourself and is destructive. And because your energy is so destroyed by this work, you can't be creative either, because creativity will need your energy. Whenever you have energy you go into this work, and when you dissipate the energy you have to rest. So when will you be creative? This way you will never find enough energy to be creative.

You can be creative but your creativity will have to find its outlet in a place where you need not boss. And that is becoming difficult. In the old days creativity was an individual, personal phenomenon, nobody else was involved. A Van Gogh can go on painting, mm? -- that is his personal thing, there is nobody else in it. But theatre, production, and things' like that -- so many people are involved, you are not alone there. It is teamwork really and if you are very feminine you cannot succeed there. If you cannot boss then others will boss you.

So the first thing: the work that you are in -- maybe it is paying and financially good -- is not spiritually good for you. It is time to get out of it. And it will not be a loss. Find something that you can enjoy and can do easily, smoothly, spontaneously. Then creativity will explode; just energy is needed.

Creativity is nothing but overflowing energy. It is a kind of surplus energy which is no more needed for the ordinary needs of life. When one is hungry one cannot be creative; when one is ill one cannot be creative. Creativity means that your cup is full, your needs are fulfilled. And you have more than that. Now with that energy you can play around. Creativity is a kind of play; poetry or painting or music are all play. But the way you have become involved in the work is such that it dissipates you. Then you have to just rest to gather energy again, and by the time you have enough energy you have to rush to work again. Hence your

creativity has remained paralysed. Change your pattern of life.
You can come here, you can be here in the commune; And here you can do anything you want to do. You will find a milieu of creativity here. You can do the thing that you always wanted to do, you can evolve a theatre here. Rather than escaping to the villages and to the mountains, come and escape into me! Finish things there and come here. Then start doing something just for its own sake.
That will be difficult there. Even if you change your work, you will have to get into some other work and that will be the same. Modern creativity has become so technological that it doesn't allow the individual any expression. It needs so many people and so much machinery and so much arrangement and management that in fact there is no freedom for the creative person now. There are a thousand and one hurdles for the freedom of the creative person. Creativity is dying all over the world.
My effort here is to create a place where people can be utterly free and do things that they always wanted to do. . .and they can do it before death. Otherwise death comes sooner or later and we go on postponing. I don't think there is any need.
And I don't think there is any other problem. It has nothing to do with your body, it has nothing to do with any blocks. There are no blocks, even your throat is perfectly clear. So don't be worried about tonsils and don't try to remove them; they have nothing to do with it.
You have to change your life style radically.
You come, come here, mm?

[She asks if she should return to the West to do a theatre project.]

There you will get tense again. Come and do your project here. Finish things there and you come.... Jump before you think! Thinking delays. Just go and finish things. And create the project here. You will find so many creative people. So

many talented people are here and many more are going to come. Within two years you will find an explosion of all kinds of creative people here. One need not go anywhere -- you will find all kinds of talents here and you can do whatsoever you want. This is going to be a different kind of work. It can be done for the sheer joy of it. So you come...

LET GO!
Chapter #12

12 April 1978 pm in Chuang Tzu Auditorium

Anand means blissful, Kali is a name of the mother goddess. The name is very significant. It comes from the root 'kal'; kal means time, and ali means one who eats time, who destroys time. And that is the whole process of meditation: to go beyond time, to go beyond the past, the present, the future... not to exist in time but beyond time.
Time is equivalent to the mind; it is the mind that creates time. If you are thinking in terms of memories, the past is created; otherwise the past does not exist. If you are thinking in terms of dreams, the future is created; otherwise the future does not exist. And if you are not thinking in terms of memories and desires, then all thinking stops and there is no time. All is silent and there is no movement. Then the moment is eternal. That moment is called now. Now is not part of time. Now is continuous, it is always.
So the name is of tremendous importanCe. Kali means the time-eater, the mind-eater, the world-eater. She is represented as the very personification of destruction, death, annihilation. But out of that death a new life arises, the life of eternity. So if you see the statue or picture of Kali, remember: the picture simply represents death -- death to all that we know. Hence she has a garland of skulls and in one hand, a freshly cut head... the blood is still dripping.

She looks ferocious! But there is a beautiful meaning hidden in it: time-eater, mind-eater. All that we know has to be dropped to know that which is....

[The new sannyasin says: Something changed for me in the Intensive. I came in with fists up... and left laughing.]

Very good! Something has changed and something more will go on changing. A process has started. But you are going too early. If you could have stayed a little longer, one or two groups would have been a little helpful. You would have got deeper into the new feeling, it would have become stronger.

Sat means truth, dharma means law -- the true law, tao. And the true law is not in the scriptures. It can't be there because it is very illusive and cannot be comprehended through words. It is vast and cannot be contained in words. So scriptures only indicate it. No doctrine has ever been able to explain it. All explanations basically explain it away. Because they cannot explain, they start explaining it away. People have denied God, not because they know that He is not, but just to hide their impotence.
Tao is equivalent to God. God is not a person but the fundamental law of life. That, in the East, we call 'dharma'. It is the fundamental of the universe and it is the fundamental of your being too. There is no need to go anywhere to search for it. All that is needed is to connect with your own centre again. To come in contact with one's centre is to come in contact with the universal centre. Hence meditation is an inward search. God is found not outside but inside, God is the inside of things. You also have an inside, and the only way to know about the inside is to know from the inside.

[A sannyasin, who is leaving, says: I've always been saying no all my life. I'd like to start saying yes.]

Start! Don't just like to; just start. Close your eyes and say yes. Repeat it as a mantra for a few times. Say yes. Get deep into it. Even if it comes loud, allow it....
Very good! You did say it! It will be coming more and more. No is futile. Saying no is suicidal. It is poisonous. It kills you; it kills your opportunities to be joyful, it kills the occasions to be close to God. It cuts your roots, it uproots you from the earth, from life, from existence. No is poison; yes is elixir. It is through yes that one becomes divine, it is through yes that one comes to know immortality, it is through yes that death can be defeated. Death is no. Life is yes, and when the yes is total, life is total.
It will be coming more and more....

[A sannyasin, returning to the West, says he's been feeling depressed and tired since he had hepatitis a month ago. Osho checks his energy.
Osho tells him that the tiredness will be gone now. Almost always after hepatitis, this happens, you tell him: the energy channels don't function well. But nothing to be worried about....]

[A sannyasin, returning to the West, had written to ask if he could lead groups.]

I think you can lead groups. Just one thing is against you -- that you were feeling very bored with the groups. Is that true?

[He answers he was bored in two groups: Relaxation and Let-go.]

Because that is the only problem you will have to see to. Running a group means not getting bored; one has to be capable of not getting bored easily. Because the same thing will be coming again and again. There are not very inventive people in the world, they bring the same problem. They are not very creative people in the world -- the same misery,

the same anger, the same violence, the same sex. It is very rare to come across a person who brings some new problem; it is constant repetition.

If you get bored with people you will not be able to work on them because the moment you are bored, you are disconnected. You have to remain constantly alive, intrigued by the mystery of the person. The problems are the same, the people are like each other and the process to help is the same. The structure of the group is going to be the same again and again. After a few groups... In the beginning you will enjoy it because it will be a new experience and very ego-fulfilling too, that you are now leading the groups: so many people are looking up to you and you are the leader. But after four, five groups, you will again feel bored, flat. The same thing has to happen again and again and again. That tendency you have to drop, then only can you become a good groupleader. You have the capacity -- that I can see. The only thing not in your favour is: you get easily bored. And this is a very boring phenomenon. Because of this phenomenon, Sigmund Freud had to invent the couch. Listening to mad people, all kinds of neurotics, how long can you listen and remain interested? He invented the couch so the patient had to lie down on the couch and look at the roof. He would not be looking at Freud, who would be sitting at the back so he could get bored or whatsoever he wanted. He didn't even need to listen -- he could close his eyes and go into dreams and the patient would go on talking to the roof It is a very impersonal phenomenon. Freud was not courageous enough to look into the eyes of the patient. He was a coward, the couch was just an invention to hide his cowardice.

To encounter a person needs courage. And not to get bored needs great reverence for people, great trust and the creative capacity to see something new in the old, ordinary problem, to see something new in the ordinary Tom, Harry, Dick... That you have to understand -- only then step into it. And I can see, you can work well, but this will be the barrier. If you can drop this then go into it, go happily into it. It will

be fulfilling. I want you to be aware of this, otherwise this will be your fall: soon you will get bored.
The real test of a groupleader comes only when he has done many groups and is not bored and in each group he is again in a kind of honeymoon. Only then can he work. Because people feel connected when you are interested, when you are involved -- you are not just sitting there like an expert, just giving instructions, having a ready-made answer, not listening to the question at all. You are simply waiting for the foolish man to stop so you can give the answer. The answer is already there. Then you can't be a groupleader. It is better to become a traditional psychoanalyst.
Groupleading is a totally different phenomenon. It is utterly different from psychoanalysis. It is personal, intimate. It is getting deep into the person who is confronting you, getting involved in his problem, making his problems your problems. Only then can one help. In that intimacy help arises. In that love, compassion, reverence, there is healing, therapy. Therapy is a function of love. A bored person cannot be a loving person.
So I know that there are so many groupleaders but only a few are real. And those are the ones who don't get bored, who are thrilled by every new group, who wait for it, who just dream about it. And when a group is finished they don't feel relieved and say 'Now this nonsense is finished sol can rest.' They are of immense help .
People who get bored, who get bored easily, have no creative capacity. And therapy needs more creative capacity than painting or poetry or music. Because in music you are playing on an instrument: you can throw the instrument and it is not going to retaliate. You can pick it up again and it will be perfectly okay, as it was before. It is a dead thing. If you don't look at the instrument for years, it is not going to feel offended. In poetry you are alone; so is the case with painting.
But when you are working in a therapy group you are working with human beings, with alive phenomena. The other is there. You are playing on an instrument which is

alive and conscious. You have to be very delicate, subtle, indirect.
Just watch that and if you can drop it you will be able to become a good groupleader. Try!

[A sannyasin, newly arrived, says that she's been in beautiful spaces lately but then met someone and, though she tried to stop herself, fell in love with him.]

There is no need to stop. Even sometimes if there is fear, one has to go into it; it is worth going into. Never look at the negative, always look at the positive. If there is love, then don't be worried about the fear -- it is just a shadow.
Don't destroy love because of fear. Take the risk: go into it. And whenever there is something like total love happening, great fear arises because you are taken off your ground. But go into it -- that's my teaching, mm? All my sannyasins have to learn how to live totally and dangerously.

[She has done many groups in the West but wants to do some here because two things are not allowed in the West -- that's violence and sex. I'm especially afraid of violence... the authorities won't allow it.]

They won't allow it? Then the groups will remain impotent, they can't go deep; because everywhere deep down you go, it is either violence or sex. If you avoid these two, you avoid the base. Then you can only swim on the surface, you cannot dive deep. Because wherever you dive deep these are the two problems, and deep down both are one problem. Unfulfilled sex is violence, repressed sex is violence. So if you really go to the root, sex comes up. Sex is the seed. That's why in the army people are not allowed to have sex; otherwise they will not be violent enough. Down through the ages they have not been allowed sex, mm? -- they become so angry with energy, in rage, but they don't have any outlet so they start killing. If people are sexually satisfied, violence will disappear from the world.

But all the authorities all the world over have always been afraid of going that deep. Because it is not only a question of violence, much more is involved. If your sex problems are really solved, the whole society will go through a revolution. It depends on those problems. For example, if sex problems are solved the whole psychoanalysis will disappear and with it the psychoanalysts and the profession... and it is really a paying profession. No other Jew has been able to find such a beautiful. profession as Sigmund Freud. He created the greatest company. Now if sexual problems are solved then all kinds of neurosis, psychosis, schizophrenia, disappear. It is not accidental that psychoanalysts were dead against Wilhelm Reich. They had to be. They were fighting for their survival. If that man was right and was heard then he would have destroyed the whole business. If sex problems are solved people won't be interested in war. Nations will have to disappear from the earth. Nations exist on violence.
So it is a really great problem. The authorities can allow superficial things: you can talk and you can encounter and do marathons and everything -- but you cannot touch the real problem. Because the real problem has so much investment in it. The priest has his investment in it: if people are really sexually satisfied, they will not go to the church. For what? They will not go to the priest, they will not confess. They will have nothing to confess because they will not be guilty. They will not look up to political buffoons as leaders, they will not look up to anybody. They will be their own beings, they will do their own thing. They will know what is needed and what is their need. They will not ask anybody to dictate. This whole society can go through a revolution.
My own understanding is this: if Tantra becomes spread all over the world we can change the whole pattern of society, politics, economics. Without that nothing can be changed -- there is no other revolution. But then we have so many enemies, because it is not a question of one person, everybody will be against. Everybody is against me in this country... everybody is against me. It is natural, I

understand. I am hurting their business, I am destroying the very foundation of their society, their culture, their so-called civilisation, their religion, their politics. It is natural that they will be against. But one has to go deep into those problems.

[A sannyasin says that during the meditation camp she re-experienced the same fear she had during a nervous breakdown five years ago, which turned to madness. She became terrified of going mad again.]

No, you will not be able to go -- nothing to worry about. But you will have to cross that point. Mm, this is something deeper than any madness can go. Once you have crossed that point...
I can understand what is happening. Madness also passes from a line in your being from where meditation also passes. Anybody who has been mad once will come across this point. It is an absolute necessity, inevitable, because when the meditation starts going deep there will be a moment when one feels it is almost like madness; now you are getting into it again. One will become afraid and will run back. But that is just a crossroad where two things meet. Once you have crossed it you will find a new world entering -- a world which is not of madness but of real sanity. Before that you were mad, everybody is mad. After that you will never be mad again. Once you have known that there is something of immense health beyond this point, then you will never be able... even if you want to become mad, you can't become mad. You have yet to cross it. Don't be afraid! You can cross it any day.
And I am there -- just hold the locket and go into it and continue the meditation. One day, when you have crossed it and still you find you are sane, finished, that fear is gone. That day you will become very very fearless.

[Osho suggests the Anatta group will be helpful.]

It will be good if you stay a little longer. It is better to pass through that madness while you are here, mm? -- otherwise far away from me you will not be able to take that risk -- here you can take all kinds of risks....
I will give you a push. You will almost feel me pushing you from the back!

LET GO!
Chapter #13

13 April 1978 pm in Chuang Tzu Auditorium

[A couple with their child take sannyas. The mother asks about her relationship with the child: I get very emotionally involved around him -- I find it hard to remain in my centre.]

Love is really going out of your centre. Love means getting involved, love means getting lost, love means losing yourself in the other. It doesn't matter whether the other is your husband, your brother, your friend, your son -- it doesn't matter. Love means: forgetting yourself in the other, remembering the other so much that you are almost annihilated. So don't try to create a contradiction in your being: don't try to remain centred. Go deeply into love, be involved, and after deep involvement a centering arises. But they cannot both be done together at the same moment. For example, you can work hard in the day, in the night you go to sleep. Sound sleep comes out of hard work. But you cannot do both things together: sleeping soundly and doing hard work. Out of sound sleep again tomorrow you will be rejuvenated and will be able to do hard work. And that's how it will be happening: first go deep into love, utterly forget yourself in it, and then when you come back... and you will come back; there is a rhythm. You cannot remain lost

forever, you will come back. And when you come back you will be surprised: that uncentering has helped you to go deeper into centering. And the deeper you are centered, the deeper you become capable of being involved in the other. They are polar opposites so they cannot be done together, at the same time. But they are complementaries so one can be done at one time and it helps the other, it emphasises the other, it creates the other. It is like in-breathing, out-breathing: if you exhale deeply you will be able to inhale deeply; if you inhale deeply you will be able to exhale deeply. Love is exhalation and meditation is inhalation. But if you try to do both together you will go mad.
That's what is creating trouble: you are trying to do both together -- you want to remain centered and yet loving. You will be creating such a great problem and anxiety for yourself that both will be lost in it. Meditation will be lost and love will be lost. You will not gain anything out of it. What I am saying is try, and you will gain both.
Through my way you can have the cake and eat it too. But one has to be very very alert. There is no need to choose -- you can have both with the right timing. Just keep it in mind and it will happen.

Prem means love, Nagara means a citizen -- a citizen of the world of love.... And that is what is missing in the world. Citizens of the world of love are missing; hence there is a crowd but no humanity. There are scattered people but no harmony. Humanity has been an empty word Up to now, it has not existed yet. It has to be created. Only human beings are there....
It is like this: a musician goes to listen to some music with a non-musician. Both listen to the same music but the non-musician only listens to the single notes, the individual notes. He listens to one note after another but he cannot listen to the melody. The musician listens to the melody, he does not listen to the individual notes. They are there but he listens to something else that is happening through them: he listens to the unity of them, the harmony of them all. For

the musician those notes are not separate. They are bridged by something unknown, something mysterious -- that is the melody. The non-musician is also listening to the same but he cannot connect. It is all noise.
The melody is invisible but those notes are physically there, tangibly there. You can hear the notes; that doesn't mean that you will hear the music. Just good ears are not enough to hear the music. Something more than the ears -- a deep understanding, a capacity to fall en rapport, a capacity to be absorbed, to be possessed, an openness -- is needed. Then those single notes are no more separate; they start falling into a gestalt, they are together. Then it is not just a heap of flowers but a garland. A thread is running through them all but the thread is not visible.
Human beings are still just a heap, a crowd, because the thread that can join them, that can connect them, is missing. Love is missing... love is that thread. And unless love possesses human beings there is not going to be any humanity, there is not going to be really a civilisation. The civilisation that exists is just an empty word. It has not yet happened, it is still a dream.
To become a sannyasin means to be initiated into the citizenship of love... to become part of a melody that cannot be heard only by ears, that can be heard only through the heart. It is to become aware of a cosmos, of a whole, that holds everything together. That whole is called God. You can call it the melody of existence, the music of the spheres. Whenever two people are in love a little of that music is heard, just a little. When three people are in love, a little more. When more people are in love, God becomes more and more available.
So you are entering into a love community -- that is the meaning of sannyas. From now onwards, you will be part of the orange people. Lose yourself in them, and that is the way to find yourself....

Sat means being, the innermost core, the very ground of existence, bodha means awareness -- awareness of one's

own ground, awareness of one's own foundation, awareness of one's own roots, source.
Become more and more alert about that which is most fundamental in you. Start disconnecting yourself from the accidental. We have become too absorbed with the accidental and the essential is lost sight of. The essential is there but we remain concerned with the non-essential. We are too concerned with clothes and food and a house and a car and money. They are needed but they are non-essentials.
If one looks deep one finds only two essentials: love and meditation. Everything else is just on the periphery. Only these two things reach deep down into your being. Love reveals something of the ground and meditation reveals the whole of it. Love is partial meditation and meditation is total love.
So these two things have to be searched for deeply, sincerely, entirely. Searching in these two directions one day, you will stumble upon being. And that is not only your being, that is the being of all, because at the very centre we are all one. Our separation is only on the periphery, on the circumference.

[A sannyasin, leaving, says: being here has been blessed by hearing you, seeing you. And what that is, is simply the is-ness of Zen... and that for sure is enough for today!]

Good! It is enough, it is more than enough. It is overflowing, it is more than enough. Enough is not the right word for it. That's why it is inexhaustible. It goes on overflowing and is never exhausted. You can enjoy existence as much as you can and it remains infinitely enjoyable. There is no end to benediction.
The ancient Upanishads say 'You can take the perfect out of the perfect. Still the perfect remains untouched.' It is infinitely there. This is-ness is God and to live it is to be religious -- to live it utterly, with no wavering. Because wavering means the past or the future has come in. When

there is no past and no future there is no wavering. You simply go straight.
Jesus says 'Straight is my way, but narrow.' It is so narrow because it consists only of the now; it can't be very wide. In fact, two persons cannot pass through it together. That's why nobody can take anybody else into enlightenment. Everybody has to go alone... absolutely, utterly alone.
Go on enjoying it, and the more you enjoy, the more you will become capable of enjoying it. And whenever it happens, come back. Good!

[An encounter group participant says: Since I finished the group I'm feeling so empty and a bit helpless, as if I lost so much in it.
Osho checks her energy.]

It is true -- you have lost much in it. But it was only illness that you lost. It is not a loss, it is a gain. But that kind of negativity has remained in you for so long, it had become part of your being, so you are missing it. It almost always happens: if a person has lived with anger for his whole life and then one day suddenly anger disappears, he will feel almost dead. Because that was the only life that he knew. Now suddenly that energy is no more there. That is the only energy that he is acquainted with. He knows only that form, he is familiar with that, he knows no other form. He will feel as if something has died. He will feel limp, lustless, helpless. If somebody has lived his whole life obsessed with sex and then one day sex disappears, just think of the man: he will not see what the point of living is at all. All meaning is lost. That was his meaning, that was what he was living for. You have lost much negativity. It is a gain! But you will have to wait a little. Just rest.
Swim in the water or just rest in your room. You just need a good rest and you will see energy coming back in new forms, in positive forms. If anger is gone then compassion is bound to come. If sex disappears love is bound to come. If greed disappears sharing is bound to happen. But there is

always a gap. It takes a little time for the energy to transform itself.
For the time being life becomes helpless, becomes vacant, empty. In those moments one has simply to rest and enjoy rest, and relax. Mm? just a week's rest and you will come back with a new vigour and something beautiful. Ugliness has been dropped. If you don't rest there is every possibility you may again start having those things back, because how long can one remain empty? One would rather live in hell than be empty. At least there is something to cling to. Even if it hurts, so what? -- but at least something is there. Now you are standing in a vacuum: nothing is there to cling to, all the supports have been taken away. That's why you are feeling helpless. But that' a beautiful situation, a good space to be in.
The group succeeded -- you really went into the process. This has to happen to everybody if he really goes into it.

[A sannyasin says he's weighed down with worry and seriousness. Osho explains to him how ambitious he is to improve himself; he can't help comparing himself to his ideal and that he can't change himself, life will change him. He should watch very carefully and much of the load will drop. Life can be a bed of roses, you declare, but it has become a bed of neuroses!]

[Another sannyasin says that her pride got hit very hard in the group. Now she feels very insecure and finds it very difficult to relate to people. Osho checks her energy.]

It has happened, the pride has got hurt. Now, either you can use it as depression or you can use it as a great experience of non-ego; it depends on you. It is just raw. You can make it a negative phenomenon, you can make it a positive phenomenon. You are making it negative, that's why you are feeling depressed. If you look at it positively, you will be very elated.

The ego has to go -- it is not worth preserving. It is the root cause of our misery and it is good that it is wounded. Help it to die! Once it is gone for the first time you will be able to relate with people. How can you relate with the ego there? It only pretends. When two persons are meeting there are really four persons meeting. Between these two persons meeting there are two egos standing; you are standing behind your ego and the other is standing behind his ego. How can there be a meeting? Even while making love in bed there are always four persons. It is always a group phenomenon! Many more can be there but four are necessarily there.

The ego has to go... say goodbye to it! Let it bleed to death. Meantime you will be very puzzled as to what to do, how to relate. You will feel insecure because the old pattern is dying and the new pattern will take a little time to come up. And the new can come up only when the old has completely gone. So if you cling to the old, the new will not be coming. The new comes only on the death of the old. So it can be a great creative experience.

Right this moment, thinking to go is just ridiculous. This is the time to be here! And I will give you a few more hits. I will tell my people to really destroy it. Once it is gone you will bloom like a flower, you will have fragrance. The ego stinks. Only when the ego is not there does a person really become alive, loving.

Make it a challenge! I will give you new ground -- let the old go. You have lived with the old; what have you gained? People say 'Don't cry over spilt milk'... and it is not even milk. It was just water -- you are crying over spilt water; it was nothing. And dirty water too!

Do Alchemy and after Anatta remind me again.

This is the time to come closer to me. When the ego is wounded, you need my presence to heal you. Let me be your healing!

LET GO!

Chapter #14

14 April 1978 pm in Chuang Tzu Auditorium

[A sannyasin and her three-year-old son are present. She says her energy is divided between what she wants to do in the ashram and what her son demands. She says she is scared of some violence which is surfacing.]

Love always contains some violence. The people who say 'Make love not war' are right, but when you make love, war comes in. Love leads to war. You cannot have a world only with love and without war. War is implied. All relationships contain some violence. One goes on pretending that it is not there but here with me you cannot pretend long; you will have to see the truth of it. Now, if you surrender to his needs you will become more violent because you will feel more antagonism. He will look like the enemy. Because of him you cannot go to the talk, you cannot meditate, you cannot do your groups. You cannot do what you want to do because of him.
You will not be able to forgive him. And you will take subtle revenge, which will be more destructive. That is what is happening all over the earth: mothers sacrifice and then they take revenge. And no child is ever able to forgive the mother. Children are very intuitive. They are not intellectual, they are not yet intellectual, so they are more intuitive. Intellect destroys intuition. Children are yet to be trained for the intellect; the more they are trained in the intellect, the less intuitive they will be. Then you can deceive them. Right now you cannot deceive them. You can pretend one thing but they will see through the pretension and they will see that you are feeling angry. On the surface you are showing love, on the surface you are surrendering, but deep down you are angry. They will immediately feel it. And a child who is born out of you remains very deeply connected with your

psyche; any vibration in your psyche and he immediately vibrates. So pretentions won't do.
I will not suggest that you surrender to him, because that will create more violence in you, more repression, more anger, more frustration. And a great murderous desire will arise. You will start thinking 'If this child were not there....' That's the same thing. You are saying in a polite way that you would like the child to disappear. That is a murderous desire. Every mother feels it because every mother sacrifices. I am never for sacrifice. And it is not going to help him either, because the more you pamper him, the more his demands will be there.
And never think of children as just children. They are not just children, they are small people, that's all! (a chuckle) They know everything that is happening all around. Now he is listening to everything that I am saying, he is trying to get hold of it. So don't pamper him. Pampering never leads to anything. Just make it clear to him that this is what you want to do and the remaining time is for him. In the remaining time you give him your totality. When you give, you give totally, but when you want to go to the talk or to the meditation or the group, you have to be totally there. Then forget all about him.
This will be a good experience for him to grow; he will become more centred from right now. And he will understand that people have their needs -- his mother is a person and she has her own needs, as he has his needs. She loves him when she is with him, she helps him, but when she wants to do her thing she has to do her thing. This understanding will arise soon. This is a tacit understanding. If it arises between mother and child then their life will be totally different. The life of the whole earth will be totally different. Then you don't sacrifice; your love is just joy, there is no duty involved in it. When it is sheer joy you are not asking for any return. You will never ask. You will always feel grateful to him that he allowed you to love and allowed you to have that joy of sharing, loving. You will feel grateful and he will feel grateful to you. And he will never feel

antagonistic because there will be no reason. If the mother sacrifices, the child will feel antagonistic. We can never forgive a person who sacrifices for us because he becomes a load, a heavy weight on the heart.

So just do your thing, let him do his. And children are very perceptive: once they see the point, that this is the way things are going to be, they immediately accept it. They don't fuss around. If they do, that simply means that you are confused and they are seeing your confusion. Otherwise yes is yes and no is no. They understand it. But if they see that your yes is just impotent or your no is just so-so and deep down there is yes, if they just hit you a little more, if they go on in a tantrum a little more, the yes will come up, they can change you.... If you give that feeling to the child then there will be trouble; the trouble is created by you. If you are very clear-cut, if you call a spade a spade, they understand. They immediately accept the contract. They know what is available to them and they are contented with it.

This will give him integrity, centering, this will make him a better individual, on his own, from right now.

This will make you happy and only a happy mother can love the child. Only a mother who feels fulfilled in her own creativity, in her own world, can be loving to the child. So when you go back to him you will have a real desire to love and there will be nothing else in it.

So this is my advice to you. It will be a little hard in the beginning -- all good things are a little hard in the beginning. Always remember that. Just don't deceive yourself by sweetening things, because today you can sweeten them but tomorrow that is going to become poison. All sugar is poison. Just accept him as a small person, not a child. He has as much consciousness, in fact more, than he will ever have. He has more intelligence than he will ever have, because the school will destroy it, the college will destroy it, the university will destroy it -- almost ninety percent will disappear. By the time he is back from the university he will have only ten percent. He will be a stupid

person. Right now he has all available, he is one hundred percent intelligent.
This is a new exploration in the world of the child. A scientist in Japan has been working for thirty years with children and his experience is that every child is born with a high I.Q., and slowly, slowly his I.Q. starts dropping. He becomes mediocre and by the time he is able to do something he is almost stupid. This scientist has experimented and discovered many beautiful things. He says that even a six-month-old child is able to swim. He has experimented with children and in his school, six-month-old children are swimming! Looks very risky, but his thirty years' observation is this: that they are so intelligent that they can do whatsoever you allow them to do. He says kindergarten is too late. The real education should be earlier than that, kindergarten is already too late. His research is going to affect the whole of humanity in the future, because my own experience is the same: children are utterly intelligent.
Now he is relaxing because once he understood that I told you not to surrender to him, he says 'Finished!' He is showing his attitude: 'Finished, now it is gone!' Just help him to be himself and you be yourself, mm? Good!

Munish. It means the silent one. And that has to become your style of life, your way of life: become more and more silent in every possible way. It is not only a question of not speaking. Speak less, speak only when it is necessary. Speak telegraphically, just the minimum. And the same is true about other things: all movements have to be reduced to the minimum. Even when walking, walk slowly, centred in yourself, without any hurry, knowing that we are not going anywhere. Enjoy the walk but don't be goal-oriented. Eat slowly -- there is no hurry. The more hurry is dropped, the more you will feel a silence is arising in you. Do everything with infinite patience as if there is infinite time.
Death ends nothing, we continue; death comes and goes, and we continue. Death is an episode in life, life continues. It is just a change of direction, a change of clothes, a

change of house, a change of garments, that's all. Just an episode -- just as you change trains. Death is a junction: you change the train. From one train you disappear, you appear in another train. So is the case with life: from one body life disappears, it continues in another body.
There is infinite time. There is no end to it, so there is no hurry. Speak less, think less, do less. Lessen every activity and you will be surprised that just by slowing down the pace of life a great silence arises. And once you have tasted it, more becomes available: you can slow down more.

Magdalena... is one of the most beautiful names in human history. This woman loved Jesus so infinitely that there was no other disciple who loved him so much. Judas is one pole, Magdalena is another pole and all other disciples are somewhere in between. Judas betrayed and all the others fled away. When Jesus was taken down from the cross only Magdalena was there.
And she was a prostitute. It has been happening again and again -- that sinners come closer to God than the so-called saints. There is something in the sinners that brings them close to God; that something is their humbleness. And there is something in the so-called saints which keeps them away from God, that is their ego, that haughtiness. They think they are somebodies.
And it has been observed down the ages again and again, that whenever a new religion is born, the first disciples are always from the sinners. Publicans, thieves, whores, murderers -- all kinds of people who are condemned by the society, the unrespected, gather around. All great religions are born with them. There is a subtle logic in it, because those who are already respected can't risk, they can't move with Jesus. They are the ones who will crucify him. They have too much investment in their prestige, power, money. They cannot take the risk of going with this madman.
Those who have power and money and prestige are always with the establishment. They are living comfortably, conveniently, so why bother? Only those who are in

tremendous pain, misery, in anguish, start searching. They look for something new to happen in their life because nothing has happened yet. They have nothing to lose except their chains so they can risk. If they don't risk, then who will?
So all great religions are born with people who are condemned and a religion remains alive only because of those condemned people. Slowly, slowly those condemned people disappear and the respected people come in and they start establishing the religion, then religion dies. Religion lives with sinners and dies with saints. Looks strange but this is how it has been.

Prem means love, Chando means rhythm -- a rhythm of love. And that is the subtlest vibe of life, the most fundamental, the substratum. We are created out of the rhythm of love, and once you start looking into it, you will be surprised that the whole existence vibrates with it, pulsates with it.
When Newton started talking about the law of gravity, he wanted to call it the 'law of love' but he was afraid that people would think he was mad, his scientific community would think he had gone crazy. So he called it the 'law of gravity' but deep down he wanted to call it the 'law of love'. A letter has been found in which he had written about this to some friend but he told the friend not to tell anybody. In fact, that is far truer. It looks crazier but it is far truer. It is a rhythm of love. To call it gravitation is to give it a very profane name.
Stars are connected with each other not by any physical law but by something called love. We move, we live, we are born and we die in love, in the ocean of love. In that sense Jesus says 'Love is God.' We are all formations of love, the energy called love. The stone is also love, pulsating in a different rhythm, a different wavelength. So is a Buddha, so is Jesus. There is a hierarchy -- one can pulsate in a more subtle and refined way and the ultimate pulsation is called

God... beyond which there is no pulsation. The most subtle pulsation is God.

[The new sannyasin says she is doing social work in South India, now she feels it is egotistic and not for her, and how to be aware while she is there.]

No, continue the work. Right now there is no need to leave it, mm? And just start thinking in terms not of the ego. Ego can be derived from any kind of work and anything can feed it. Even renouncing the work can feed it. So that is not the question. You can renounce the work and you can feel very very fulfilled in the ego: 'I dropped it! Look at the sacrifice. It was so ego-fulfilling and still I dropped it!' Now another ego arises.

That's how you find the so-called saints and mahatmas -- very very egoistic, because they say they have renounced the world, their family, money, power, prestige: 'Look at what I have done!' The 'I' becomes more and more subtle. That is not the way to get rid of it. The only way to get rid of it is to be constantly alert about how it arises, why it arises, from where it comes. There is no need to fight with it. If you fight you will create another kind of ego, but still it will be the ego -- a spiritual ego, a materialist's ego. But ego is ego. Don't fight it, just watch it. When you are deciding something, when you are giving something to somebody, when you are distributing gifts or anything, just watch how it arises, why it arises, from where it comes. Just go on watching.

And don't try to get rid of it early, too early. Just watch, and let watching become a ripe phenomenon. In that very ripeness ego disappears. One never needs to drop it. If you drop it, it will remain with you. It will come in from the backdoor. Just go on watching silently, laughing at it and enjoying the show and seeing how ridiculous mind is... with no condemnation. Just a good smile, a good laughter, and go on watching. And slowly, slowly you will see how it arises. The moment you have seen how it arises, it stops

arising, because it can arise only when it remains unconscious -- that is the source of all ego. It can exist only in a state of darkness. When light penetrates, it can't exist; and awareness is the light.
So right now continue the work and whenever you can find time come here for a few days, do a few groups here, go again. Just be here for as many days as you can make available. Each time you come do one or two groups and go back, and slowly, slowly, things will start changing. Things have to change slowly. Then they ripen, mature and something really happens. Never be in a hurry.
Now it will be different, mm? -- I will be with you. So whenever the ego arises I will give you a hit! That is what sannyas is: then I start manipulating.

[She says she will come back soon, but doesn't have many holidays.]

In India you don't have many holidays?...
India has more holidays than any country in the world! In fact how India runs is a miracle, how it survives is a miracle. I have been in a government service and out of three hundred and sixty-five days I was enjoying holidays for two hundred days... two hundred days! And when you enjoy two hundred days holiday out of three hundred and sixty-five, the remaining days are just between two holidays so nothing much can be done. How can you? -- one holiday is finished, then one day's work; another holiday starts, so nothing can be done. So nothing is ever done in India -- everything just goes on happening. You can come as many times as you like! In India everything is possible.

[A sannyasin, newly returned from the West, says that he is worried about settling in. It was hell some of the time there, and he didn't even have to go.]

No nothing to worry about -- just two, three weeks and things will settle... nothing -- just time....

It is hell but you wanted to go....
Mm, there was no need, but that s how the mind goes on working. The mind goes on creating troubles which are not needed at all. If some trouble is inevitable, it's okay, it is understandable. But ninety-nine troubles are just creations, they can be avoided easily. Just to see the point.... If you ask how, you have already accepted the trouble. Just see the point, that this is futile, and in seeing it let it drop. Don't try to drop it. If you are trying to drop it that means you have not understood it, hence the 'how'.
How always arises out of non-understanding. A man of understanding has no how's -- he simply sees the thing: that this is a wall and he cannot go through it. If he tries he will hit his head and will be wounded, so he simply goes through the door. He does not ask how to go through the door and how not to go through the wall. There is no how, you simply see: this is the door and this is the wall....
Always read what is written on the door; sometimes it is pull, sometimes it is push!...
You start doing things without reading! When it is written 'pull' you may be pushing; it won't open. Things are very simple -- just a little observation and everywhere there are written signs inside you, everywhere there are hints. Just read rightly.

[The sannyasin asks if it will always be painful to return to the West.]

It will happen again and again, it will be more and more painful. The more you come close to me, the more painful it will become. Finally this has to be the home of all my sannyasins, because you will start missing me and that's what makes the misery.
When you leave here you are not just leaving a country for another country. You are leaving somebody whom you love. You may not be even conscious of how much you love me and then, when you are far away, the love arises more violently. Here it is easy to take me for granted; the farther

away you are, the more thirst there is and the more you will miss me. So each time you go it will be more and more misery. But that's how it should be, so slowly, slowly you will understand, because people understand only through misery.
Just two, three weeks and everything will settle -- don't be worried.

LET GO!
Chapter #15

15 April 1978 pm in Chuang Tzu Auditorium

Bodhi means enlightenment, awakening, awareness, intelligence, prem means love -- love for enlightenment. And there is a deep search in you, very deep; you may not be even aware of it. It is not part of your conscious mind. Some rumours may be reaching to the conscious mind but it is rooted in the deep unconscious and not only in the unconscious but in what Jungians call the 'collective unconscious'. It is coming from the very deepest core and only when it comes from that deep core does it have any meaning.
When the conscious mind tries to become aware, alert, when it starts searching for truth it leads nowhere, because the conscious mind is such a small part, such a tiny part -- only one-tenth of the whole consciousness. It is just a small lighted spot, it cannot affect the whole consciousness. But if it comes from the deeper, darker realm, when it comes from deeper than you are, then something becomes possible, otherwise the interest remains philosophical.
There are many people who think about meditation but they only think. They never do, they never become. There are many people who think of God but it is only a kind of formality. It is one item in a thousand other items in their

life, it is not whole and soul. And unless God grips you whole and soul, nothing is possible. With God one can't be partial -- one has to be total, either all or nothing. There is no way in between. So if a person has some curiosity, some enquiry in the conscious mind, he becomes a scholar. He reads scriptures, listens to people, philosophises. Slowly, slowly, he himself becomes capable of abstraction but his God remains abstract, a thought in the mind -- a beautiful thought, a nice thought, but impotent. His God is not existential.

But your search can become existential. It can be a turnabout, it can be a conversion. You can die in it and you can be reborn. So it is going to be hard, too, because that death precedes the new birth and that death is hard.
But if you can keep a little courage, great will be the benefit. And that is the whole significance of being initiated into sannyas. Alone you may lose the track, alone you may not be able to put all at stake. With me it becomes easy. Love for me makes it simple. Related to me you can take the quantum leap. Hence, trust has always been the foundation of all religious search. Doubt is perfectly good when one is philosophising. In fact without doubt there will be no philosophy. It starts in philosophy, in doubt. Religion starts in trust, in a mad kind of love. That's what sannyas is all about.
I am ready to take you to the farther shore. You cannot see that shore yet but you can see me, you can feel me, you can imbibe my vibe, and slowly, slowly you will be able to enter the boat. The first step you have already taken....
A tremendous love to become a buddha is there, hidden in you. This can be accomplished in this very life. Just be possessed with that desire, with that longing, and let the unconscious infiltrate the conscious.
The conscious cannot infiltrate the unconscious, remember, because it is a tiny part, but the unconscious can infiltrate the conscious. Then one is joined -- the conscious and unconscious both become bridged by a longing. That longing

creates integration or what Jung calls 'individuation'. A man is never an individual unless he is possessed by a desire so deep that it is deeper than life, so deep that he is ready to sacrifice his life for it.
A man never comes to know what life is unless he comes to desire something which is more valuable than life itself; then only does he come to know what life is. Unless you have something more valuable than life you will never know the meaning of life.

[A sannyasin, returning to the West, is scared because she feels she is going really crazy -- completely disassociated from the world and her body. Osho checks her energy.]

It is not something negative. It can be used and can be used beautifully and very positively. It is just that you are not feeling identified with your body... and that's perfectly good. There are methods of spiritual growth where that identification has to be broken. All paths of awareness follow that key: one has to remember that one is not the body. It is happening naturally to you. But I can understand: coming from the West, one feels very puzzled and weird if one starts feeling that one is not the body. Then who is one?
Nobody is the body. We live in the body -- we are not it. We participate in it, we co-operate with it but we are not it. We live through it but we are not it. We flow through it but it remains an abode, a vehicle. Sometimes this awareness happens through long meditations and sometimes it can happen without any meditation being consciously done on your part. When it happens without any effort on your part then you feel very puzzled, just as you are.
You must have meditated in your past lives. It has remained there like a potential; that's why a little bit of it has lingered on in your whole life, for years. Coming here and starting meditating and getting deeper into the spaces that meditation creates, it has become intensified. But it is beautiful there is no need to be worried, not at all. You have to be happy about it. Relax into the idea, enjoy it.

Something great is happening. If you can use the opportunity you will be able to know who you are. The situation is getting ready where you will be able to see yourself utterly unidentified with the body. To see oneself as consciousness is to see the real man, is to see the original man. So don't be worried -- rejoice, be glad!
It will create a few difficulties. That's why people don't go into such things deeply. It will create a few difficulties. Yes, if you cannot identify yourself with the body, people will look like monsters. When you are identified with your body you think of people as their bodies. When you are not identified with your body people don't look like bodies. They look like ghosts and their bodies seem to be a separate phenomenon. Then the body looks like a monster, like a robot. One loses all proportions: one cannot feel one's own body so one cannot see the other's body. All normal perceptions become different, a gestalt-change happens. So that will be a difficulty for a few days only. If you can relax and enjoy it, it will disappear. It is just in the meantime.

You have to settle as consciousness. You have become unsettled as body but you have not yet settled as consciousness, so you are just in between; that is creating the trouble. If you take it negatively you will have to settle as the body, which will be a loss. Something, a great opportunity, was knocking at your doors and you didn't open the door. Settle as consciousness -- even if it takes a few months time and you have to pass through great difficulties. Relating will become difficult for a few months. Love will become difficult for a few months. Making love will look ridiculous, a torture, ugly. This will happen. If you are consciously alert about this you will not be disturbed. You just have to give it six to nine months and slowly, slowly you will settle on a new plane, you will settle as consciousness, then all trouble will disappear. People will be people again, not monsters. You will be able to use your body again but you will be the master, the body will not be the master any

more. And everything will become normal, absolutely normal, but with a new understanding, with a new light.
In Zen they say 'Before one starts meditating mountains are mountains, rivers are rivers. When one goes deep into meditation, mountains are no more mountains and rivers are no more rivers. Everything becomes a chaos, everything becomes confused: boundaries merge into each other, overlap. When one has reached the ultimate of meditation, mountains are again mountains, rivers are again rivers.
You are just in the middle when mountains are no more mountains and rivers are no more rivers. That's why you are feeling as if you are going crazy. Just relax into it. Don't be afraid; I will take care.
Whenever you feel too disturbed or anything just go to the centre, dance with sannyasins, sit with sannyasins, be with them.
That's why I am giving a particular colour to sannyasins: so you can recognise each other everywhere, anywhere. So small communes start developing in every place, because my people will need those communes. Soon this will be the situation of many. Then those communes will help you to remain earthed, centered, rooted. They will become a support, they will function as a mother to you. When a person becomes really helpless, when these moments come, one is helpless.
In the old days there were always communities. Jesus himself lived in a particular community called the Essenes. He grew up with them. He was an Essenian and he attained all his being through them.
Sufi schools have existed down the ages. Their function is, when somebody starts getting crazy like you... And everybody who is on the path one day or other has to go into it, it is a must! One has to go through it -- nobody can avoid it. Alone one may go really mad but with the help of others -- people who are ahead of you or people who are in the same situation or people who can create a very very blissful atmosphere to grow in, who can support you, who

can say 'Don't be afraid, we are with you' -- one can pass this dark night of the soul.
Yes, this has exactly been called by Christian mystics 'the dark night of the soul'. But only after this dark night is the dawn... and it is not far away.
So remain in contact, continue to meditate and don't be afraid. And whenever you feel that it is becoming too much, put it (a box) on the heart and come back, mm?

Sat means true, bodhi means enlightenment -- true enlightenment. There is a possibility of untrue enlightenment. One can imagine it; then it is untrue. One can start believing that one is enlightened. There are many false messiahs. It is not that they are all charlatans, are deceiving people. There is more of a possibility that they themselves are deceived, they are in a kind of illusion, a hallucination.
One has to remember that the true enlightenment is when you are not; that is the criterion. If you are still there to claim then it is not true, because you and enlightenment cannot exist together, just as darkness and light cannot exist together. When light comes, darkness disappears; when enlightenment comes, you disappear. There is nobody to take possession of enlightenment, nobody to claim it. If the claimer is there, then it is untrue enlightenment. If there is nobody to claim -- there is only light and light -- nobody to grab it, nobody to say 'I have experienced', then it is true. And if we can avoid the untrue, the true happens. But before the true happens the untrue moment comes many times.
The mind tries to deceive to the very last. It tries in every way possible. When it feels that there is no way, the final, the last and the ultimate deception is that it starts pretending that you are enlightened, you have come to know, you have seen God. Remember: God cannot be seen because you cannot be a subject and God an object, duality is not possible there. That's what Jesus means when he says 'I and my father are one.' You cannot see, you are no more

separate to see. When one is dissolved into total existence, just like a drop of water disappearing into the ocean, it is utter annihilation from the individual's side.
Jesus says that unless you are born again on a totally different plane, in a totally different conciousness, where no 'I' exists, you will not enter the Kingdom of God.
'Satbodhi' means: true enlightenment. In short, true enlightenment is when there is nobody who is enlightened... when there is only enlightenment and nobody enlightened by it.

[A sannyasin has been diagnosed as having Hodgkin's Disease, a cancer of the lymph gland which is usually terminal. She said she had been taking heavy drugs, but stopped taking these.]

Death knocking on the door is one of the greatest opportunities of life -- the greatest, the supremost opportunity. There is only one thing that can compete with it a little, that is love. But it can compete with it only a little. When death knocks at the door, it depends on how you react to it. If you can react in a friendly way, in a receptive mood, death can be transformed into eternal life. If you cling to life, you are possessed by it; then you missed one opportunity more.
Death is going to happen to everybody -- what excuse it takes is irrelevant, Hodgkin's or hiccups, it doesn't matter; those are just excuses. Death comes and death comes absolutely. Excuse or no excuse, it comes. In fact it enters our system the very moment we are born. Since that time we start dying. And it is good that it comes like shock, because many people die slowly, slowly. They never become aware and they cannot use the opportunity. People die in their beds; slowly, slowly they disappear in parts.
Mm? you will be dying wholesale. You can use the opportunity because it is there and now you know it. And you can transcend it too. The very shock can be a turnabout, a mutation. Use this shock. And I am all there to help you.

Just use this shock joyously: dance and sing and continue to meditate. If you can die meditatively, lovingly, rejoicingly, hallelujah in your heart!... Then let all those poisons be there....
First: rejoice. Enjoy it -- the very idea is beautiful. Fantasise about it, let it become your meditation, don't be afraid of it. And nobody can fight with death, we _ can only fight for time. Nobody can fight with death, we can only postpone it a little. So postponing is not bad. About that, relax with the doctors. And don't be bothered, because the poison can only be destroyed by poison; now small things won't do. The poison can only be overpowered by anti-poison. That is also poison. It is just as if you have a thorn in your foot. You can take it out with another thorn; there is no other way. You have to find another thorn in the garden and take it out and then throw away both the thorns....
You have to relax with the doctors. That too has to be accepted.

[She replies: These doctors tell me 'Go to the Himalayas and look for a decent guru. You're intelligent -- why do you go and see Rajneesh?'... It's so difficult to trust them.]

No, don't be worried... don t be worried about them. What they say about me is not the point, mm? You just take the medicine; about that they are right. Don't be worried about what they say, because what do they know about me or the Himalayas? But about medicine they know. So tell them 'About medicine I will listen to you.' You take the medicine. Just because they are against me don't get angry.
They are bound to be against me -- this country is so orthodox. That they are allowing me to be alive here is a miracle. They can kill me any time. They try in every way to disrupt my work. But that is not the point to be considered. They don't know me so whatsoever they say about me is not...
Just ask them 'Have you ever heard him ? Have you ever been there? The Himalayas are far away but have you ever

been to the ashram, to Koregaon Park?' They have not been here so how can they go to the Himalayas ? And who is there in the Himalayas?
But don't bother about that. Just take the medicine. Take the medicine and try to convert them towards me -- that work you continue! So it will be a give and take, mm?...
But there is no need to be afraid. If it comes, it comes. If it can be postponed a little bit, nothing wrong; you can be a little more with me. If it comes, nothing to be worried about: you can be born into one of my sannyasins' wombs soon!...
It is all good, whatsoever happens. But just relax -- take the medicine and relax. Meditate and dance and don't be worried at all....

[She tells him that she mistreated the box Osho gave her.]

No, nothing to be worried about -- you can mistreat it sometimes. In love that is accepted. My sannyasins mistreat me too. That is part of their love. They don't know better love than that, so sometimes it is okay. The box will not be angry with you.

[A sannyasin says: I've gone through so many different moods and oscillations in my feelings towards you... can help me to understand what games I'm playing towards you or why?...]

No, you are slowly, slowly coming to understand them yourself. The understanding is coming slowly, slowly. And it comes only through experience in those games and seeing the futility of them all. But the mind takes time. Moods change just as the climate changes. Unless you go beyond the mind, it is a continuous change. Only beyond the mind is there no change. Then one lives in a timeless moment. Then there is only one taste always, no oscillation, no fluctuation. With the mind you cannot have that.
The mind lives in movement, it is movement, change -- it cannot exist without change. Even if it stops for a single

moment you will slip out of it, so it can't stop; it has to continue its game. You are finished with one game, it immediately creates another. In fact, before you are finished with one game it has already prepared another. Before the stage is vacated it has prepared other actors to come on the stage and engage you again. Behind the stage is constant preparation -- that's what goes on in the unconscious. The conscious mind is just a lighted stage. The unconscious is the green room where other actors are getting ready.
Slowly, slowly you will see it more clearly and the more clearly you see it, the less important it will be. You will be less and less affected by it. One day the perception comes so loud, so utterly transparent, that in that very moment you have taken the jump, you have gone beyond the mind. You are standing on a hilltop and now every game is there in the valley -- you are beyond it. It doesn't matter that much.
No understanding is going to help, only transcendence helps. No explanation is of any value. Millions of explanations have been given and tried. For the moment it may satisfy you but sooner or later again you see that the explanation is there but the game continues, so what is the point? Then you become fed up with one explanation and you search for another. Then that too becomes a game: one game is continuing and another game of explanations, of philosophies starts side by side, parallel to it. One can go on and on in this way: one game behind another behind another behind another. You can make a queue and it becomes more complicated.
This is my observation, that people who know much become incapable of transcending. They know all explanations, they know all kinds of psychoanalysis so they think they know... and they know nothing. So it is not a question of getting explanations. Just go on watching, only watching helps.
Slowly, slowly, watching deepens, the witness arises, and one day suddenly you are cut off. The mind is there and you are there but there is no bridge: the thing has happened. In the Upanishads they have a metaphor...

Two birds are sitting on a tree, one at the top of the tree, unmoving, sitting silently like a buddha; another bird, on the lower branches, jumping from this branch to that, desiring this fruit and that, trying to follow this idea and that, worried, puzzled, anxious, restless.... The Upanishads say that these two birds are in everybody; life is a tree and these two birds are in everybody. The lower is the mind, the higher is the witness; the witness is still sitting there at the top. When the lower will get tired, really tired, it will look up. In that very looking up, it disappears into the higher bird and becomes one with it. Then there is only one bird, then all restlessness is gone.
Just wait, go on watching....

[A sannyasin says he would like to bring his sannyas wife and her son here but she is not ready to come forever.]

You just wait, when we have moved to the new commune.... Don't talk about 'forever', mm? -- just bring her. Talk about two, three months, and then even if you want to go she will not go. Once we have moved into the new place, nobody is going back!
Even here everybody is in trouble but nobody wants to go. No facilities are here, mm? -- I am continuously concerned about my sannyasins. They live in small rooms, crowded, with no facility and just because of my love, because of me, they go on accepting everything. But in the new community there will be no problem. And we are going to make a small world of our own.
So don't you talk about forever -- the word forever creates fear, mm? -- one feels as if one is caged forever or there is going to be a promise and a contract. Just bring her for three months... and she will never go!

LET GO!
Chapter #16

16 April 1978 pm in Chuang Tzu Auditorium

[A sannyasin asks if fasting would be of any valve to him.]

No need for long fasts but small fasts will be good just once in a while for not more than twenty hours, not more than twice a month. Don't go on long fasts -- that is destructive to the body -- but once in a while, after two weeks, you can go on a one-day fast.
Rather than fasting, eat less; that is far more helpful. Don't make the body heavy with food because food functions like an intoxicant. If you eat too much then it is no more a nourishment; it becomes an intoxicant. And when food is an intoxicant it is against meditation; hence people started fasting. But to fast long is destructive to the body, and the body is the vehicle. We have to use it, even to go to God it will be needed. So don't weaken it, keep it strong.
But once in a while it is perfectly good, it is a purification.

[A sannyasin asks which leg to place on top in the lotus posture. He likes it differently from in pictures he has seen.]

No, no, don't be worried about pictures. Whatsoever feels good to you is good. Just listen to your body, always listen to your body. And keep it in mind not only about this posture but about everything: the ultimate decisive factor is your own inner experience. Somebody may have liked to put the right leg first and then it may have become a tradition. In the East there is such an attitude that once you start one thing, others will simply go on doing the same thing for centuries. Nobody will ever ask 'Why?'; that is simply not asked. Then sometimes great harm happens. For somebody it may be good, his energy may move better that way. It may not be good for you. You can force yourself and if you do, the body will adjust to it. But you will never enjoy it and it will become arduous and unnecessary trouble. If one

listens to one's own body things go easily, smoothly, relaxedly. And the body has its own wisdom. Listen to what others are saying, give it attention but the final deciding factor is you and your own inner experience.

In the books it is written 'Get up early in the morning at five o'clock.' A few people get up because it is written in the books and for the whole day they feel sleepy. It doesn't suit their body rhythm. Those books were written by old people and it happens in old age that you cannot sleep long. If somebody is writing a book at the age of eighty, he cannot sleep more than three or four hours at the most. So if he goes to sleep even at twelve o'clock, by three or four he is awake. And an old person writing a book for everybody! When the child is in the mother's womb it sleeps for twenty-four hours. Thank God he cannot read these books! Otherwise he will try to get up early in the morning! When the child is born he will sleep twenty-three hours, twenty-two hours, twenty hours, eighteen hours, sixteen... slowly, slowly.... By the time you are sexually mature you will sleep near about seven to eight hours; that is natural. By the time you are forty-two, sleep will start falling more -- five, six, four hours. By the time you are past seventy sleep dwindles almost to nothing.

But those books were written by old people. In those days, only old people used to write books. Who would read a young person's book? People ask 'What experience have you got?' And all those books were written by men. Now, there is a different rhythm with a woman but women also read the same books and follow them. There is a gap of two hours between man and woman's rhythm.

The woman wants to sleep in a little longer than the man in the morning. Now these are scientific facts. If man can easily get up at six, the woman will find it easier to get up at about seven or eight. So the morning tea should be prepared by the husband, not by the wife if we follow the natural rhythm.

Always listen to the rhythm, and always follow it. So whatsoever you feel good, is good. Both legs are yours and

both are perfectly good legs, mm? One is not higher and the other lower. Never think that the right is right and the left is wrong; both are right!

[A therapist, newly returned from the West, says that Osho helped him very much the last time he was in Poona. Now he feels good energy when he works with people, but one person became unconscious when he touched them, and he felt scared about that.... He feels his energy is still not the way it should be. Osho checks his energy.]

No, no, never be scared....
Nothing is the problem. The energy is perfect, as it should be. You just became frightened because he became unconscious. But many more people will become unconscious and it is very good for them. Never be afraid. Whenever somebody is unconscious, just wait -- sit silently. He can remain in unconsciousness for at the most forty to forty-five minutes. And the longer it is, the better, because that will be such a great relaxation for the person.
If you become too afraid just rub his third eye -- if you become too much afraid; it is not to be done often. If two, three hours have passed and you become frightened, then just rub on the third eye and tell the person 'Your eyes are opening.' Within three minutes he will open his eyes. Then tell him that the energy is flowing and he can get up. Nothing to be worried about.
At the most it happens only once in a million cases; it may not happen in your life again. It may happen once that a person falls asleep, into that unconsciousness. Then he can remain unconscious for six to eight hours. But that will be a transformation in his life, he will never be the same person again.
So don't be worried at all -- I will take care. If you become too much afraid, just remember me.

[The sannyasin then says: I feel very responsible when I work. I'm not wearing orange when I work because I feel I'm delegating something to you.]

It will be helpful if you wear orange and the work will go infinitely more deep. You will be surprised at what miracles you can do.
So just be in orange, wear your mala, and don't be worried about it. Things will go deeper, very much deeper.

[The sannyasin then asks about a group he is working with who have discovered something higher than enlightenment, and through that group, man have already taken sannyas.]

I talked this morning about it. It s just... nothing!...
It is perfectly good but it has nothing to with enlightenment....
You can work with them. It is a good process but the claim is too much. The work is perfectly good and on the right lines. If they drop that claim it will be very helpful. The claim is too much. Sometimes it happens: even the good that could have happened through it stops if you start claiming too much.
There is nothing higher than enlightenment and there cannot be. Their process is good and the work is good and I am perfectly in agreement with it, just their claim is stupid. But that happens: when you start doing something, the ego takes possession and it starts thinking that this is the last word. It has always happened: the claim comes and the claim becomes an obstruction.
No need to disturb them either, mm? It is perfectly good, let them work. Help them.

[A sannyasin who has been running a centre, where they had trouble with the authorities, says he is glad to be back.]

Good. Things are going great there! Much more will be happening, so prepare yourself and prepare more people for

the work. Australia is going to be possessed by me and you are my apostle there, so just...
Difficulties will be there -- don't be worried about them. They are always there and they always help: they become a challenge. If difficulties don't arise, work can't happen. Each difficulty becomes a challenge and creates more energy, it makes you capable of facing things. So accept all difficulties and all foes as friends, they are friends in disguise. They will create trouble for you but their trouble will be of great help. Enemies always help: they spread the word. They try to destroy the work but many more people become interested through them.
So never be worried about those people and when difficulties come, always think that it is a blessing in disguise. Each difficulty will prove a blessing. Once you have learned the process, that a difficulty can become a blessing, you will be surprised. Then life is all a bed of roses, thorns simply don't exist; you have transformed them into roses. And I am happy with your work -- things are going so well.

[A sannyasin couple have returned from the West. The man needed to go, and the woman had asked Osho if she could accompany him. Now she says it was rough there.]

I knew it would be but you were hankering to go for so long. It was really useless -- it was a sheer wastage. You have disturbed your whole energy.
But sometimes you people start insisting and if I stop you then fantasies arise more. So once I try to stop you, you become more and more interested and obsessed. The first time you asked I told you not to go, but then again... Then I said, 'Okay, now [you have] to go through the experience.' It was really meaningless. The energy is created with such effort and can be lost so easily. The centering takes so much to happen and you can become distracted from it very easily. Months' work can be lost within days.
But slowly, slowly my people will become aware. This is how they will become aware: they will see that [you] went and

came.... And you look empty. Just before you left there was a radiant energy about you. It will come back but the trip was an unnecessary wastage. The ordinary world won't suit my sannyasins who are really growing. The more you grow, the more you are a foreigner in the world. That's why I am so concerned to create a commune as fast as possible. There are a thousand and one hindrances but it has to happen and it is going to happen. Once it is created I would not like my people, who are really growing and going deep, to even move out of the commune. Even to go to Poona, to the marketplace is meaningless.
So now remember it, mm? -- and when this same type of foolish idea arises in others, help them because it is of no use....
It will be back within three days. Don't be worried! But never do such a thing again!

[A sannyasin, newly returned, tells Osho she loves him.]

That I know. That's why you are a sannyasin. This mad step can be taken only in deep love because it is so crazy to become a sannyasin, there is no logic in it. It is possible only out of the madness of love. That's why you cannot explain it to anybody else either. If somebody insists 'Why sannyas? Why this orange?' it is impossible to explain. You remain absolutely indefensive, you can't defend yourself. You can just shrug your shoulders and can only say 'I love this man.' But that is not an answer for others....

[Osho suggests to a young seeker that he takes part in a few groups here to have a feel of what is happening.]

They will make things clear. They will make you more available to me and me more available to you. They will give you a few clues of what is happening here. From the outside it can't be seen. It is something inner and hidden. It is happening all the time but if somebody comes just as a tourist or a visitor he will miss it. He will see everything and

yet he will miss it. To see it one has to become a participant. So first start participating in a few groups and then if the longing arises to participate even more deeply, become a sannyasin.
A door is open and if one really wants to enter into reality one can. The door rarely opens, only once in a while, and then for centuries people talk about it. But then it is pointless. It opens, it closes. It opened with Jesus, it closed with him. Friedrich Nietzsche was right when he said 'The only Christian died on the cross.' All other Christians are just pseudo. There was only one Christian, Christ. In fact there cannot be two. But the door was open and in those moments very few people dared to enter through it. Since the door closed, thousands and thousands of churches are full of millions of people all around the earth. Now it is much ado about nothing -- the door is no more open! That door disappeared with the body of Jesus.
I can see that something is possible. Don't get frightened! Because people long for something and when it begins to happen they become frightened, they run away. So if you hang around here a little bit, you will be a sannyasin.

Prem means love, Jaya means victory -- victory that comes through love. And all other victories are not real victories. They are only pseudo. The real victory comes through love and only through love. Love conquers without defeating. In fact, on the contrary, love conquers through surrendering. Love is the most magical process in life. If one understands the process of love, one becomes a magician. The whole of life takes on a magical flavour and then you can create out of nothing. You can transform baser things into higher metal....

[A visitor asks: I'm interested in astrology, not predictive astrology but psychological astrology. Do you think it's worth pursuing?]

If you are really interested you can go into it. But it is a long, long process, your whole life will have to be devoted to it. Then you will be able to find only a few truths.
Astrology is so mixed with nonsense... that it is really difficult. It is just searching for a gem in a heap of rubbish and the heap is very big, mountainous. So if you are really interested... Otherwise forget about it, because it will be a whole life's work. If you want to devote that much, if your interest is so much, if your love for it is such that you are ready to stake your whole life for it, then you may be able to find a few fragments. Those too will remain fragmentary.
Astrology cannot become a science yet. I think it will still take centuries for it to have some scientific structure. It has been in the hands of con-men so long that it is a very very pseudo science... as it is right now. But the possibilities are there; if people work possibilities are there. Because we are linked with everything. That much in it is true, that we are all interlinked, that existence is interdependent, that even if a leaf of grass is destroyed then something in the stars is destroyed. It is a totally joined network. It is like a spider's web: you touch one thread at one place and the whole web vibrates. It is just like that. But it has to be discovered; it is not yet a scientific...
The time is also not right. Because psychology itself is not a science, so there are difficulties: first, astrology is ninety-nine percent hocus-pocus; psychology is ninety-five percent hocus-pocus. Out of these two hocus-pocus things you want to create something. It is going to be arduous. The direction is not wrong, that I cannot say. If you have a love for it you can go into it. But if you don't have that much love for it then don't bother, put your energy into something else, because you may not be able to arrive at any results.
Sifting the chaff from the wheat is such a difficult job and the chaff is so traditional and so much talked about that one gets confused by it. And the con-man lives on it. He is not worried about the scientific truth in it. In fact he is worried that nobody should really look into it, because once astrology becomes a science, astrologers are gone. Their

whole investment is this: to make it more and more esoteric so that nobody can find out if there is any truth in it or not. So you decide.

[Osho gives a name for a new centre: This will be the name for the centre: Bhavana. It means feeling. And that is the work. Change people from thinking to feeling, shift their minds from logic to love. Cut off their heads, literally! Let them start living through their hearts....]

[A sannyasin has separated from his girlfriend of two years. Osho says it is a good thing to get out of a relationship when it has become stale.
The sannyasin says: The hard thing for me is to accept that I'm all right. And Osho answers: That is the most difficult thing for everybody, you reply, nobody can accept that. That's my whole effort, the whole refrain, to tell you again and again that you are perfectly all right. For a moment you listen but you don't believe it. Or even if for a moment you start believing it, the old mind comes in and says 'How can you be all right?' And you start putting interpretations on my statement. But I am simply saying that you are all right with no conditions attached.
The sannyasin says: But this voice keeps coming back again and again. And Osho tells him: That too will go slowly, slowly. How long can it continue to come? That is the struggle between the master and the disciple, it is a constant wrestling. Hopefully you will be defeated!]

LET GO!
Chapter #17

17 April 1978 pm in Chuang Tzu Auditorium

Prem means love, Vasanto means spring -- love spring. And the spring has come. That's what sannyas is all about. In India orange is the colour of the spring. It is the colour of joy, youth, newness, love, life, celebration.
In the spring nature celebrates, but it can celebrate only in spring. It is an unconscious phenomenon. Man can celebrate the whole year round, man can celebrate every moment of life. And there comes a peak of celebration when even while you are asleep the celebration continues; one just has to know the knack of it. And if the whole day is full of celebration, how can the sleep be different? -- because the sleep only reflects the day, it is just the day recycled again. It is the same movie played again, the same tape replayed. It is just a kind of unwinding to relax the mind.
That's why psychoanalysis is so interested in dreams, because in knowing the dreams much can be known about the day which may not be possible to know directly. Because people hide, they don't show their true colour. They feel one thing, they say another. They want to do something and they do something totally different. They are full of tears and they smile. But in dreams they cannot deceive. So dreams have become far truer than the day. This is ironical, that the dream shows much more about reality than the reality itself. Man has become so false that you cannot depend on his day-time behaviour.
But once celebration penetrates your being it continues. Then there is no holiday, the whole of life is a celebration. Then all days are holidays, work is play, love is worship and every act is meditation.
I don't teach renunciation of life. I teach indulgence in life -- utter indulgence, total indulgence in life. Once you abandon yourself to life, once you become totally drunk with life, God is not far away. Only those who move towards God in deep drunkenness, reach.
'Vasanto' is just a symbol, to signify that the day you become a sannyasin the spring has come, that now, no more misery. Don't play old tapes. Just cut the very root, just drop the whole idea of old patterns and old habits and

start living in a new way. And it is only a question of decision. Once you decide, things start changing, because everything depends on your decision. That is the meaning of the word decision: it means 'it cuts', decision. It cuts your past, it creates a discontinuity. Sannyas has to be that kind of decision: in one stroke of the sword, suddenly you are no more related to the past. It looks like a miracle but it happens. It is happening to everybody, it has to happen to you too. Just allow and co-operate. And remember always: unless you co-operate with a reality, that reality does not exist for you. That's why my insistence for sannyas.

Many people ask 'Why can't we be here without sannyas?' You can be here but I will not be a real phenomenon for you, because a reality is real only when you participate in it. If you don't participate in lt, if you remain a spectator, then it is not a reality to you. So from this moment now become an absolute participant in whatsoever is going on here. And immense things are happening. Once you start entering them, more and more things become possible.

To give possibilities to man, to give infinite possibilities to man, is the whole purpose of religion. If there is no religion, man is satisfied with the mundane -- the office, the family, the money, the bank and things like that; then there cannot be any significance. Religion opens up infinite possibilities. It allows you to look to the heights, to the depths. It allows you to see the sacred. And once the sacred is seen, even the mundane starts becoming the sacred, it becomes part of it. The sacred is not against the mundane but if you know the sacred then the mundane is also sacred. If you don't know the sacred then there is only the mundane. And that is trivial, boring and repetitive....

Meditate and take part in the music but participate in at least two, three groups. Then you will see that something very valuable is happening through them too. Everything here is devised in such a way that it helps everything else. If you go deep in meditation you will be able to go deep into the music. They are not unrelated phenomena, they are all related. And everything helps. Once you have seen that

interrelatedness, then you will be surprised that one can go into music infinitely more deeply than one has ever gone before.
If you can go deep into meditation... But you can go deep into meditation if you can go deep into your emotions and into catharsis, then meditation will be helped. They all support each other.
Book for a few groups and then we will see how you feel.

[A sannyasin says he had to shave off his beard because of a rash.]

But without a beard you look so empty!...
Let the beard grow! A man without a beard looks almost like a woman with a beard! Just think of a woman with a beard... let it grow!

LET GO!
Chapter #18

18 April 1978 pm in Chuang Tzu Auditorium

Jaya means victory, dip means light -- light of victory. And it is not the victory that comes from the outside, because that victory brings only darkness and nothing else. The victory that brings light comes from within. It is not conquering the other, it is conquering oneself. And I use the expression 'conquering oneself' very hesitatingly because in fact it is not a conquering at all: there is nobody to be conquered, there are not two persons inside. So it is more of an understanding, more of a knowing, more of a perception. Once you have seen the inner core of your being a light arises in you and then you start living in that radiancy, in that joy. Nobody can take it away from you and it is not something that can be destroyed either, even death cannot

destroy it. It is not something that is caused by something, it is acausal. You need not put any fuel on it; the light continues. It is perpetual, it is eternal. In fact that light is what we are -- fragments of that light -- but looking outward that light remains at the back, and because of that light at the back, a great shadow falls on our path, our own shadow. That creates darkness.
So those who move outward remain in darkness. Those who start moving inward become enlightened. Because the source of light is within, once you turn about and start looking into the source of light there can never be any darkness. And slowly, slowly, as you come to the light, you become the light. Then the understanding arises. That explosion Zen people call 'satori' and in India we call it 'samadhi'. That explosion happens one day when you suddenly realise that you are not separate from the light, that you are the light. That's what Jesus means when he says 'I am the light.'

Prem means love, Madhu means wine -- love wine. Get intoxicated with love and then nothing else is needed. Not even God is needed. In fact, people have created God as a substitute because they cannot love. If man starts loving then love will be the only god. There will be no need to create churches and temples and images and worship. Love will be worship and it will be enough unto itself. It will reveal all the mysteries of life.
That's what Jesus means when he says 'Love is God.' It is a great statement, one of the most potential statements. It is simply saying that if you love, God becomes irrelevant. God is created by the unloving people. To the loving, the word 'God' is just meaningless. Love has all meaning, all significance, all poetry. Love can be tasted and love can be lived. Through living love, slowly, slowly you become aware that the whole existence is full of love. That is the first encounter with God.
Once you become intoxicated with love, no other intoxicant is needed. All other intoxicants have been invented because

man is missing something very deeply in his being; he has become incapable of love. And it is only in love that the self disappears. Because the self cannot disappear, it becomes too heavy, a burden; it has to be forgotten in some way or other. Alcohol helps, drugs help to forget about it. They don't dissolve it, it comes back. They can't dissolve it -- only love can dissolve it forever -- but they can at least for the moment create the illusion that you are not there at all. You can relax for the moment, can forget all the miseries that the ego creates and the responsibilities and the anxieties that are bound to follow the ego. Intoxicants have been invented to forget the ego. God has been invented to create something which can become a substitute for love.
My whole approach is basically that of love. Love and all else will be right. You will not need to put it right -- it will be right of its own accord. Love brings you in harmony and when you are in harmony immediately the whole existence is in harmony for you. Love creates an order -- it is not a discipline imposed from the outside. Then there is no need of the pub or the priest, no need to forget the self, because it is no more there. And there is no need to search for God because He has been found in love.

[A sannyasin says that his name means 'saint of love' and he feels confused because Osho has criticised saints in his discourses.]

The saints that I criticise are not saints of love. They are all anti-love, anti-life, they are not life-affirmative. I don't condemn them because they are saints, I condemn them because they are anti-life. If somebody is full of life's joy and love for life then there is real saintliness.
Real saintliness cannot be against love and against life. It can't be against this celebration that goes on and on. Real saintliness will be a participation in existence as it is. The real sage or saint will not choose, he will accept whatsoever is given. The body is given, he will accept it. The world is

given, he will accept it, and he will accept it in immense gratitude because it is God's gift.
So I am against the so-called saints -- I am trying to create real saints. And unless we can create real people the world is doomed. Religion has been condemnatory too long. It has crippled, paralysed people's lives. I want religion to give you freedom, not paralysis... a capacity to dance, to be fluid, to be liquid, a capacity to love, to relate, to communicate, not just to become a monk and close into yourself.
There are two things which are of the highest importance in life. One is meditation, another is love. Up to now the worldly person has chosen love and the other-worldly has chosen meditation and both have become lopsided. An inch's distinction and heaven and earth are set apart. It creates dichotomy and your being also becomes divided.
My effort here is to create individuals, not schizophrenic people -- unities, integrated persons, and the highest kind of synthesis happens only through love and meditation together. So when you are feeling like being alone, meditate; then forget everything else. Soon the desire will arise to relate, to be loved, to love. Then forget all about the inner. Move totally into the other and let that moment be as deep as possible. Go into the other deeply and y
you will be surprised that going deeply into the other helps you to go deeply into yourself. Then go deeply into yourself and you will be amazed that the deeper :you go into yourself, the more capable you become of loving.
That is my definition of a saint, so you need not be worried what I say about saints. I am creating a new kind of saint!

[The sannyasin says he will be back when the new commune starts in Gujarat.]

Gujarat seems to be difficult -- the government has created too much difficulty. It may not happen....
The commune is going to happen, but somewhere else. It may not be near the sea. They are afraid to give me a place near the sea. They think that will create trouble for them. I

can relate with people directly or with some other countries; that is their fear. People can come directly to me by the sea route, that is... So they will not allow me to go to the sea coast.
You have to drop that idea. You can come any time, when you want.

[A sannyasin says he's returning to his small holding. He loves the way of life there -- tending animals, growing things -- but he doesn't earn any money so doesn't know when he'll be able to come back to see you. So no need, you tell him. I will come and visit you!]

[A sannyasin, who is leaving, says: I cannot comprehend your words because of my mind. You say something, my mind says something else. Something in me tries to debate every time.]

Mm mm, so you continue! This is your life and whatsoever you want to do with it, do. You have wasted the whole time you have been here, utterly wasted it. But this is your life and if you want to waste it, waste it.
You have not listened to me, you have not done anything according to me -- from the very beginning you came, you started. I gave you some name then immediately you said 'I don't want this name.' You have the name that you wanted, not my name. That day I knew that you would waste time. These are small gestures that show what kind of person one is. Then you have been constantly in conflict with the ashram, with people, with everything. But this is your life -- nothing can be forced on you. You have to see the point: that you have been here for all these months and you have missed. You have not gained anything. If you think you have gained something out of your doubts, negativity, then it is perfectly good: continue the doubts and continue the negativity. I am not against it. But if you feel that you have not gained anything out of it, then next time you come don't listen to it.

One has to be very clear, because life can be wasted. If you already think that you know what is true and what is right, then there is no need to bother to listen to me at all. Why bother ? If you know what is truth and if you know how One should live and what one should do, there is no need to bother about me. Why waste time? Live your truth!

If you don't know, then listen to me and do the things that I'm telling you to do; don't bring your mind in. Either this way or that -- one has to be very decisive. Otherwise you are neither following your mind nor me. So you will be just in the middle and unnecessarily puzzled, confused, dragged from this polarity to that. One moment you will think this is right, another moment you will think that is right.

You have to give it a try. If you think your mind is on the right lines, then for one year don't listen to anybody, don't read anything. Just listen to your mind and follow it. And one year's experiment will be decisive; it will show you whether your mind can lead you somewhere. If it docs, so far so good! With all my blessings go with it. If you think that the time is wasted and your mind leads nowhere -- you simply go round and round in circles and you remain where you were -- then jump out of it! Have the courage to jump out of it. What you are doing is trying to do both. And that will not be helpful.

Much would have happened, but from the very first day when you wrote to me that you would like your own name given to you...

Whatsoever I have given you... I gave you a name here so you had to follow that. Then you were constantly in negative moods. And you have not come here to improve upon others; nobody has asked you to take that much trouble. You are not here to improve other sannyasins or tell them how they should behave or what they should do. That is not your business at all. You have been here to do something for yourself. Why get distracted with these things?

If you get distracted with these things, for your whole life you will get distracted like that and you will become accidental. Through discussing and debating where can you

reach? All these months you have been discussing and debating in your mind; what conclusions have you arrived at? You would have become even more confused than you were before! This can lead to such a style of life that one can become a mess.
So this time go. For one year in the Philippines follow your mind and follow it strictly so that you can see what can come out of it. Next time you come be here for three, four months, and just forget all about your mind. Just do what I say and see in those four months what is possible. Much is possible -- you have the potential. But you have got into an egoistic knowledge trip and that is creating trouble.

[A sannyasin says she feels she is being taken over by another sannyasin who has a stronger personality than her. Osho tells her to hold his foot, and he checks her energy.]

It has nothing to do with their energies -- it has something to do with your opening. It is not that they are powerful and that's why you become possessed. It is just that you are open and anything enters. When one is open, anything enters. You cannot open to certain things only. If you are open to me, you will be opening to everybody around here. It is like when you open the door the wind comes, the sun comes, a stray dog enters... all kinds of things enter. If you close the door then everything is closed.
Your heart is opening slowly, slowly, and it is beautiful! It is opening for me but then a stray dog will also enter sometimes. So chase the dog out! Don't be worried about it. Whenever you feel this again, just hold the locket in your hand and remember me. Just remember my foot in your hands and immediately it will be gone. It will take two, three weeks for you to know the knack of it. Whatsoever you want to throw out, you will be able to and whatsoever you want to absorb, you will be able to absorb.
This happens to everybody when for the first time the heart starts opening. In fact, that's why people have learned not to open: because opening creates trouble. You become open

to the friend and to the foe, you become open to health and disease, you become open to positivity and you become open to negativity. And naturally negativity is far more in the world than positivity. That's why people have decided -- it is just an unconscious decision on their part -- that to be open is to be in danger, because once in a while the friend will enter and ninety-nine percent of the time the foe. Once in a while love will enter and ninety-nine percent of the time only thorns. So what is the point? It is too much, it is not worth it. People remain closed. They avoid all kinds of situations. But then love is also avoided and they remain miserable.

This is going to happen to many people here. Once they start opening up they will be flooded by anything. You are open: somebody passes by and immediately the vibe takes possession of you. But the reason is because you are becoming open to me, because you are becoming more and more possessed by me. So the doors are open and sometimes you may not like somebody's energy; it comes into you and you feel difficult with it. Just put the locket in your hands, remember my foot. You will be able to even touch it, to almost feel it. And immediately the feeling will be gone.

That's why I am so interested in creating a commune as fast as possible -- so that you need not go outside at all. Slowly, slowly, my people will start raising their consciousness higher and higher so nobody, even if you become flooded by anybody, will be felt as bad. It will be a joy. You will thank him, that he has given something beautiful to you by passing.

That is what a commune means: where people are living a totally different kind of life, vibrating on a different plane. So each helps the other and everybody becomes a great tidal wave for each other. They can ride on each other's energies and can go on moving as far as they wish. And nobody needs to go outside.

Just a few more days... But start this and within three weeks, things will be settling. But things are good. You should be happy really.

LET GO!
Chapter #19

19 April 1978 pm in Chuang Tzu Auditorium

Prem means love, Narayana means God -- love is God. And all else is just pseudo. All that goes on in the name of religion is just counterfeit... except love. Love is the real phenomenon that transforms. All else is just ritual. The ritual pacifies, consoles, but does not transmute. People need it, it is a kind of tranquilliser. Going through the same ritual, they remain occupied with it. That's what the ordinary religion is. Society drives you crazy and the religion somehow keeps you as you are, adjusted. The so-called religion is in the service of society, there is a secret conspiracy. Society does not allow you sanity, it enforces patterns which drive you insane and then from the backdoor religion goes on helping you, consoling you, keeping you quiet, teaching you how to be obedient, teaching you not to rebel, keeping you afraid of hell, keeping you hoping about heaven. It continuously goes on giving you dead rituals, which help, but the help is very temporary.

Love transforms. Love is the only true religion. And it is not a ritual. It is moment-to-moment new, you cannot repeat it. It always goes on renewing itself It never becomes a pattern, it is a flow. And love needs nothing, not even God. But by being loving, one comes to God. Love need not have a belief in God. Love opens the door and one realises that God is. It is not a belief -- it becomes an experience. That is the meaning of your name.

Anand means bliss, Deep means light -- light of bliss. Misery is dark, bliss is light. Whenever one is in misery one is clouded from everywhere, closed in one's own dungeon cell. All windows and doors are closed -- no light penetrates. One is cut off from the world of light. Bliss is light but light comes only when you are open. The more open you are, the more light enters.

So open all the windows and doors of your being. Don't hide -- come into the open. All is light there and all is delight there. We go on hiding for no real reason but just because we have been taught to hide. There is no real cause for it. The whole panic is a created panic but once one has learned a certain mechanism it starts functioning autonomously. People have been taught to hide. They have been taught not to trust. They have been taught that man is naturally bad, that life is naturally dangerous, that unless you keep very alert you are going to be cheated and deceived. If you don't protect yourself you will be lost. These things have been put into the unconscious from the very childhood. They have become part of our foundation and because of them we go on hiding.

The reality is just the opposite: man is not naturally bad, man is naturally good. Nobody really wants to do bad, and if somebody is doing bad it simply means that he has been a victim of circumstances and situations so he has been forced to do that. No thief is happy to be a thief and no murderer is happy to be a murderer. They have been forced. In fact they are Victims; they have been compelled by the logic of situations. They have been brought up in such a way that their whole being has been poisoned.

Just the other day I was reading about a murderer. When he was going to be killed, photographers and newspapers and media people and the TV and radio all gathered. The murderer started laughing and they asked 'Why are you laughing ?' He said 'If you had come before I may not have murdered! Nobody ever paid any attention to me. But I am happy -- at least now you have come. I will not be here but

my picture will be in the newspaper and on the TV. People will know that I was here, that I existed.'
He says something of tremendous insight: 'If you had come earlier I would not have become a murderer....' And that's what psychoanalysis says: if a child is not given attention he is going to become either a criminal or a politician -- which is synonymous. He will find ways to attract people's attention, he will hanker for attention. If he can find legal ways, then he will become a politician. If he cannot find legal ways, if people have already taken those routes and they are too crowded, there is too much competition, he will take to the illegal.
Any politician can become criminal at any moment; if he is not succeeding he becomes criminal. Any criminal can become a politician; if he is succeeding he starts becoming a politician. They are the same people, the same kind of people. And the motivation is simple: they have not been given attention so they know they need people to give to them. If people are loving and pay attention to each other, listen to each other, are careful, all that seems to be so evil will disappear. Man is not naturally bad, man is naturally good. Everybody enjoys doing something good -- everybody, without any exception.
So start trusting and start opening. The more you have the experience of people, the more those old ideas will disappear. You will know that people are good, that people are loving. And they are just like you: as you are hiding because of fear of them, they are hiding because of fear of you. This is such a stupid world! They are also doing the same: they are afraid of you -- that you may do some harm if they come out. If they are unprotected and vulnerable, who knows what you are going to do to them? You are hiding from them and they are hiding from you. This goes on and on between individuals, between nations, between communities; this goes on and on.
America is afraid of Russia -- the same logic; Russia is afraid of America. Both are looking at the other to see if the other is preparing for war. This is a very very strange situation!

America goes on watching what Russia is doing -- creating a new bomb, a new device to kill, and immediately America has to create better bombs, better devices to kill. When America produces Russia is afraid and Russia produces. Nobody is there to see that you are both afraid of each other! But this is how the whole of humanity is existing. Start opening up. This is the meaning of your name. Start opening up and you will start feeling blissful, you will feel great light coming to you. Light and delight are two aspects of the same coin.

Naveeno means the new. Meditate over the new. The mind clings with the old, it always prefers the old. The day you start choosing the new, the mind starts dying. Whenever there is a conflict between the old and the new, always choose the new because the new is life. God is with the new, in the new. The old is just a footprint on the sands of time. God has moved from there. Life is no more there, it is just a memory.

People have become so dead because they go on living with the old and in the old. One can be alive only if one moves constantly with the new. There should not be a single inch's gap between you and the new. One has to keep step with the new, then life grows, life attains to higher and higher peaks of joy. Life becomes orgasmic. When one starts living the new, worries simply disappear, because worries appear only when you cling to the old and the new is knocking on the door. The worry simply means: you are clinging with something which is no more and you are avoiding that which is. That is worry. You know deep down that it is no more, it is gone and you know deep down that the new has come. But still you want to pretend, you want to deceive yourself. And one can deceive oneself; millions of people are deceiving themselves. But that deception simply destroys all the possibilities of being blissful, of being alive, of being celebrating. One creates great anxiety and a great split. Your being wants to move with the new and your mind clings with the old; you are torn apart. Just be totally with

the new. There is no way to be with the old. Don't try to do the impossible. Just go on moving slowly, joyously, with the new and never look back; there is no need to.
This is how a sannyasin should live. Then new doors open every day; in fact every moment new revelations arrive. The more capable you become of seeing and understanding the new, the more the new goes on showering. It becomes a flood of joy.

[A sannyasin says he is not sure whether to be a therapist or help his brother on his farm.
Osho tells him: That is far better! Forget about therapy. If you can find a chance to be with trees and plants and the farm animals then forget all about people. Rather than helping people to be sane, you yourself be sane; that will be far better! Whenever anything natural is there as an alternative, never choose anything artificial....]

[A visitor says he has much uncertainty about taking sannyas.]

That is always there when you are taking a decision, it always precedes any vital decision. When you are taking a vital decision to change something, great anxiety precedes it. That's natural. The anxiety simply says that the old is familiar and the new is unfamiliar -- what are you going to do? The mind says 'Cling to the old' and the being says 'Go and explore the new.' That is the anxiety. It always precedes any great decision. But there is no need to take much note of it. It will disappear the moment you have taken the decision. It will remain there if you don't take the decision, it will persist. It will become a torture, it will be an agony, a nightmare. It can be relieved immediately; if you take the decision it is relieved. Then the mind relaxes. It knows 'Now you have taken the jump there is no point in persisting.' But you can wait -- if you want to torture yourself you can wait a few days more. But it is going to happen. I have decided!

My feeling is: just take the jump and let this anxiety disappear. Why waste energy in anxiety? The same energy can be used for the adventure. And always remember one thing: whenever it is a question of choosing between the old and the new, always choose the new because with the new something is possible. With the old you have lived and nothing has happened, so what is the point in going on repeating it?

Just the other day I was reading a story. The man worked in an office for thirty years. Then the day of his retirement came and the boss gave a party. He spoke, praised the man, but said 'This man worked one year in our office.' The man was puzzled, he said 'What are you saying? I worked thirty years!' The boss said 'You worked one year thirty times but not thirty years! You moved round and round but it was the same work. You worked only one year!'

That's how people go on living -- the same rut. Always listen to the call of the new and go with it. Anxiety will be there -- go in spite of it. Your whole mind will say 'Don't go.' Go in spite of it.

Something in you which is deeper than the mind, bigger than the mind is ready. It is just the fearful mind that is shaking and is feeling nervous. But still, if you want to feel this anxiety for a few days, you can; that is your choice. I am ready to relieve you this very moment!

What should I do? Mm? Just look at me and...

[The visitor says: I don't think I've ever made a decision before!]

That's what I feel. So let this decision be your beginning! One has to decide some day or other... and this is a good decision to start with. Then close your eyes and become a sannyasin! Mm? Don't feel afraid! There is nothing to fear. Look -- so many sannyasins! Mm?

If you want to remain in this, you can. Think about it for three more days, but those three days will be such a torture. And I will haunt you!

So wait three days, mm?... or right now? You have never taken any decision, that is true; that's why it seems so difficult. You have lived like a driftwood... with no direction, with no destination. You have lived just accidentally, that's why it is so difficult. But any vital decision gives integration to being, makes you centered, gives you a feeling that you are.
So if you cannot say anything, just show me. If you show me three fingers I will understand 'three days'; if you show one, then right now I make it simple -- either one or three! Because if you cannot speak a word, what to do? So either this, or...

Deva means divine, Prem means love -- divine love. And that is going to be your path -- the path of love. Just get drunk with love. You are not a head type, you can live only through the heart. Up to now you have lived in the head and that is not natural to you, that is not in tune with your being. So slip down from the head to the heart and start living from there -- not in thinking but in feeling. Forget logic, remember love. Become more sensitive and allow all kinds of joys.
Start taking risks, because the heart grows only through risk. The head is a coward, the heart is courageous. It can even go into the mouth of death laughing and singing and dancing. The head is so cowardly that it cannot even go into life dancing, singing and laughing. Even in life it remains so-so, lukewarm, always afraid. It always keeps itself at a distance from everything so that if something goes wrong it can escape. It is the heart that jumps into the centre of things, and in the centre of things is God. It is not on the periphery.
So let this initiation be a shift from the head to the heart....
And your anxieties are gone -- you will have a good sleep tonight!

LET GO!
Chapter #20

20 April 1978 pm in Chuang Tzu Auditorium

Veet means beyond, Vivarta means argument. Truth is beyond argument. It cannot be proved, it cannot be disproved either. All argumentation about truth is utterly futile. Hence philosophy goes on missing the point. That's the difference between philosophy and religion: philosophy argues, religion experiences. Through argument you go about and about, round and round in circles, but you never penetrate the core of the problem. You do much speculation but it is all verbal, chattering of the mind. You can be very convinced by your own chattering but it doesn't transform you.
Truth liberates but truth enters into one's being only when argumentation ceases, when there is no argument inside. One is utterly silent, one has no prejudice this way or that, for or against. One has no knowledge, because all knowledge is based on argumentation. One does not know whether God is or is not. One simply knows not. In that pure state of not-knowing, truth happens. To function from that state of not-knowing is to be in meditation.

Sarvo means the whole, the total, the all, and geet means a song -- the song of the whole. One wants to sing one's own song. That creates the ego, that is the ego. And if one goes on persisting in singing one's own song, one remains in misery. That song cannot be sung because one does not really exist apart from the whole, one is part of the whole. Only the whole can sing it. We can become hollow bamboos to allow the song to flow through us but we cannot sing it. There are only two types of people: one, who wants to sing his own song. Him I call the worldly, the egoist. And the other, who wants God to sing the song through him, one

who wants to surrender, one who wants just to become a vehicle, a door, a passage -- that is the spiritual person. Jesus says 'Thy kingdom come, thy will be done'. That's what I mean when I say become a hollow bamboo. The song is continuously being sung by the whole. It never stops for a single moment. It is always going on and on, it is eternal. It is just that we are clogged up, closed, blocked. All that is needed is not how to learn to sing -- all that is needed is how not to keep those blocks, how not to go on holding those blocks. Let them melt, let them disappear. Become empty so that the song can fill you and can overflow through you.

Prem means love, and Mali means gardener. Create in your heart a garden of love. Outer gardens won't do, only the inner can be of any help. The outer is simply a shadow of the inner. The outer beauty is nothing compared to the inner beauty and the outer flowers are nothing compared to the inner flowers, but they remind us of the inner. So it is good to be in love with a garden, with trees, with mountains, with rivers, with the sky and the stars, because they remind you of the inner, of something of the inner. But they are nothing compared to the inner, because in the inner garden of life roses bloom and they are roses of eternity, not of time, roses that never fade, lotuses which are not of this world. So move inwards. The work here is basically to plant seeds in the heart. Whenever the right time comes, they sprout. All that is needed on the part of man is to plant those seeds, then everything starts happening. The soil is ready, just the seeds are missing.

[A sannyasin asks how to get rid of her garbage.}

The garbage can be very easily dropped -- you just have to see that it is garbage. We go on saying it is garbage but we don't see it as garbage. Deep down we believe in it, deep down we think it is something valuable; if it is lost then a treasure will be lost. So on the surface we go on calling it

garbage and deep down we go on clinging to it, protecting it. A contradiction arises. And whatsoever you are holding deep down and denying just on the surface, you cannot get free of, because the surface mind is a very small part, one-tenth. Nine-tenths is the deeper mind, so nine-tenths of your being is holding on to it as valuable and one-tenth is denying it as garbage. The whole effort is bound to fail, doomed to fail. That's why people try to get rid of it for their whole life and they never succeed. On the contrary, in trying to get rid of it they start collecting even more garbage. Trying to get rid of the ordinary garbage they start collecting extraordinary garbage -- occult, esoteric, astrological, because they think these things are going to help.

It is not a question of finding a way to get rid of it. The only question is to see it as garbage. That needs courage because this is all that you have. A man does not like to be empty. Even if he has to cling to garbage, he will choose garbage rather than being empty because emptiness frightens!

So that is the basic point. Because of that we go on clinging; anything is good. We don't look deep into it because we are afraid we may see that it is garbage and then there will be nothing to cling to. So people go on clinging to relationships which are dead and they don't look into them. They know that if they look they will see that there is nothing any more. No flow is there, no life is there, no love is there. But they avoid seeing the fact. They go on pretending that everything is okay or if it is not okay, it will be okay tomorrow. We will do something and everything will settle. And they go on clinging, they go on clinging.

If you go on clinging and then you go on asking how to get rid of it, that too is a part of the game. So we can tell ourselves 'What can I do? I am trying to get rid of it, I am trying to find ways and means to get rid of it. What can I do? What else can I do? If I cannot get rid of it I am not responsible. I have not yet found the right means, the right method, the right person to help me!' So we can throw the responsibility and we can postpone.

My suggestion is that you be here for these four or five weeks. Just see it, that it is garbage. It will be hard, it will be a rough journey, but once you have gone through it, the very seeing becomes the dropping of it. There is no other method. To see the false as false is to get rid of it. If you see the wall as the wall then there is no point in asking how to get through it -- it is a wall! To see the wall as the wall is the beginning of seeing the door as the door.

Niranjano means purity, innocence, unattachment. The moment you become attached to anything you become impure, you become overwhelmed by the other. The foreign element enters into your being through attachment. When you are not attached to anything you remain simply yourself. No shadow falls on you from the other. Your mirror remains pure, uncontaminated. That state is called 'niranjano'... and that is the state to be attained because only then do you come to see the beauty and the grandeur and the splendour of existence.
We have become too tiny because of our attachments. Somebody is attached to his money and he has become his money. You can see the dirtiness of currency notes on the miser's face. Somebody is attached to something else and he has become that. One becomes that, whatsoever it is to which one gets attached, identified. In being unattached, unidentified, one becomes pure sky. In that purity all is known, God is known. That purity is God.

Prem means love, Aloka means light. Love is light. Without love all is dark. Love becomes the sunrise. And just as with the sunrise millions of things start happening on the earth, so it happens with love. Sleep disappears -- it is only through love that one becomes aware. Birds start singing -- it is only through love that one's unsung song starts taking form. Without love, life is latent. With love, it explodes.

[A visitor says: I feel like a mirror. If people are happy, I am happy.... especially since she started sufi dancing. Osho checks her energy.]

Yes, I can see it is happening there, but it is not something bad, not at all. You need not be frightened about it. No harm will happen to you. You have started opening towards people, and it is good.
You have remained a very very closed person for your whole life. And that's why something new is happening and you are afraid. Your childhood is coming back. If you can allow it there will be great blessing. But there will be fear, naturally because you have lived a certain kind of closed life, controlled, disciplined, always holding yourself uptight. This seems to be bizarre, that you become affected with people's energy, but this is good. That's how everybody should be. Become a sannyasin!
Now become full of me... and don t be afraid!

Deepma means a light, a lamp. And the light is there, it just has to be allowed. It is ready to burst forth. It needs your co-operation. For your whole life you have lived in a very hard way, in a German way! Now relax, be more in a kind of let-go and the light will arise. For the first time you will have the taste of what life means. The taste of life is love. And that's what is happening to you: you are falling deeply in love with people, with strangers. You are becoming engulfed with their energy. It is a beautiful phenomenon -- sway with it, move with it, dance with it.

[A sannyasin says she is very insecure in her relationship with Osho because she doesn't know him.]

There is no need to know. Just go on loving and knowing will happen. Love is the real way to know. There is no other way to know. If you try to know before, before entering a relationship of love, you will never enter any relationship. Because knowledge is not possible, only love knows. But

then there is a problem: before knowing you have to take the jump. But now you need not be afraid. You have already taken the jump. Now there is no going back!...
Things are going great. You need not figure it out -- I have figured it out!

LET GO!
Chapter #21

21 April 1978 pm in Chuang Tzu Auditorium

[A sannyasin, who is leaving, asks if Osho has anything to say to him. Osho asks him which meditation he likes best. He replies: Kundalini. Osho checks his energy.]

Kundalini can still go very deep but you have not allowed it as totally as possible. You are enjoying it but you have not been allowing it totally. You are a little afraid and you are holding inside. You go only so far, you go into it cautiously. You have not gone into it madly yet, and that makes a lot of difference. You can go into a meditation cautiously, you can go up to ninety-nine degrees, but all that really happens, happens beyond the hundredth degree. A cautious person can allow, at the most, ninety-nine degrees. It looks very close but still it is far off. Because water remains water even at ninety-nine degrees -- hot, but still water. Evaporation happens only when it has transcended one hundred degrees. It is just one degree difference but that is the difference between heaven and hell. That is the difference between ignorance and enlightenment.
You have been doing it, you have been enjoying it, but you are holding something. You still remain in control. And a meditator has to learn the difference -- when the meditator is in control, that is one state; when the meditation is in control, that is totally another. And things happen only when

meditation is in control. That needs courage, to be possessed by some unknown energy, by some strange energy, to be utterly possessed. And one never knows whether one will be able to come back to the normal state or not.

Before one enters the climax one almost feels as if one is going mad. But there is no need to be afraid. You have to take the plunge. So continue to meditate, but try to go into it a little, more and more and more. Slowly, slowly, you will be able to take the jump one day. And that day you will see the difference. When meditation takes possession of you the meditator has disappeared, then you are nowhere to be found. Suddenly all is empty and silent. Great energy is exploding but there is no witness to it, nobody standing outside it, taking note of it, nobody as a spectator. That is the great explosion.

And that is possible for you. The energy is ready, you have been going perfectly well, doing perfectly well. Just one step is missing: you still hold a little energy back, you still remain in control. Drop that control, allow let-go, and immediately the unknown simply starts entering you. One is transported into another world, to the other reality which runs parallel; it is very close but is parallel. You have to take a jump from this reality to that. It is very close but the jump is needed because it cannot be bridged. It is really a separate reality so there is no way to bridge it. And there is where the mind feels afraid.

If something can be bridged the mind is always able to go into it, but to take a jump from 'a' to 'b', to become disconnected from the past, to become discontinuous from your own being, seems to be too risky. The mind is calculating, the mind is a businessman... and you have to learn to be a gambler.

But things are going well. Continue meditating and come back. Keep this (a box) with you, and help my people there.

[The mother of a sannyasin says she doesn't want to take sannyasin because she cannot give up her catholic beliefs.]

I have been watching you and you have changed a lot. Back home you will realise the change. Then you will start thinking of sannyas. And sannyas is not against Christ, is not against God... that is just a wrong interpretation in your mind....
The moment you call it a belief you have already given it up. The moment you start thinking 'I cannot give it up', you have already seen the fact that it is something you are holding but you don't know what it is. It may be difficult, and I am not saying to give it up -- cling....
Mm, but back home you will see the point. You will see the point, because exactly what I am saying is that I can help you to see God and you say 'I will cling to my belief -- I cannot bother about God.' That's what you are actually saying. You are more interested in your belief than in God itself. You are more interested in your ego than in God. Your belief is part of your ego -- it has nothing to do with God. What do you know about God?
It is just your belief!...

[She says: I know He's been very good to me.... Isn't that something good to believe in though?]

Nothing compared to knowing... nothing compared to knowing. Just to believe that food is good is one thing, and to eat and to digest it and to let it become your blood and bones and marrow is far more beautiful. Just to believe in love is one thing and to enter into it is another.
But if you are more interested in your belief than in God, that's your choice; you can choose that way. But you will remember! What I am saying is this: that you are not interested in God at all. Otherwise you cannot miss what I am saying and what I am trying to make clear.
That's what people were saying to Jesus -- they were interested in Jewish belief and he was interested in God. They would say 'We cannot leave our beliefs for your God.

We are perfectly happy with our belief; why should we change? Why should we go with you?'...
You don't know what Catholicism is! To be a Catholic means to be open, means to be available. To put it exactly, to be a Catholic means: not to be a Catholic means: not to be a Catholic or to be a Protestant or to be a Hindu. That is the meaning of being a real Catholic: openness of heart, acceptability.
But you are a believer! And you cling to your belief....
If I see that you have something in your hands I will not take it away. But I see that your hands are empty and you are simply believing that you have something in them.....
I have to help you to become more and more trusting. How can I take away your faith?...

[A sannyasin says she feels empty and is trying to fill it with food; perhaps she is avoiding something. Osho checks her energy.]

A few things... You are coming close to some very strange space for you. It is new, hence strange. And you don't know how to face it, that's what you are avoiding. By eating too much, by making love too much, you are simply avoiding. You want to be entangled somewhere. It always happens. Sex and food are two things people can easily get involved in... two basic instincts and two things which are absolutely physical. So you can move away from the spiritual space. You are trying to get into the body as much as possible so that you need not look into those spaces which are not of the body. And because they are not of the body they cannot be stuffed by food or sex. So it will make you feel very uneasy because you will be stuffing the body in the hope that you will not be falling into that emptiness inside. But that emptiness is standing there. For the moment you can become absorbed in the food but then you are destroying the body and creating unnecessary trouble and tensions for the body.

And just making love for the sake of escaping that inner space is reducing love to lust, to sex. Real love helps you to go into that inner space and eating rightly, in a balanced way, also helps you to go into that inner space. But if you do anything to avoid it, you will have to do it almost madly: eating, eating, just clinging to something, holding something. Food seems to be a very solid thing and so is sex, but both are dangerous at this moment. I am not against sex or against food but to use them as escapes from the inner is dangerous. And you will be becoming more and more puzzled, angry, sad, and you will start feeling lost.
So you have to look into this inner space. It is not something bad, you need not avoid it. It is something beautiful, you have to go into it. So rather than eating and making love, meditate more. Sit silently, learn Vipassana and do Vipassana. And with eating, chew more so you need not eat much, because these are the moments when less food will be better. These are the moments when in the past people stumbled upon the idea of fasting. If in these moments you can fast, you will be immediately going into that inner space like a jet, with jet speed. You are doing just the reverse: you are stuffing food in the body. That will keep you tethered to the body.
People came to know about fasting because of this inner space, and they understood the point: in this time if one can fast, one will go into that inner space so easily, so smoothly. But I don't suggest fasting because one cannot fast for long and then whenever you start eating again that space will be destroyed.

[She says: I tried fasting.]

No, that will be destroyed again. It will be good for the time being but then it will be destroyed. Eat less, just the needs of the body have to be taken care of.
And don't make love an escape. Love only when there is love, love only when it arises spontaneously. Don't make it a mind thing, don't think about it. Don't force it. Don't try to

find excuses to make love; that's not right. When it happens once in a while it is good, but only when it happens it is good. When you force it to happen then it is ugly, just ugly, obscene. Then it is nothing but a kind of pornography, three-dimensional, that's all. And it is not love, at the most it is mutual masturbation -- just wasting energy, just wasting the capacity to go in, going out into the other person, forcing yourself into the other person, trying somehow to get out of this inner space which is there, yawning like an abyss. And you are afraid and shaking and trembling.

Go into it! Go joyously into it. That's my whole work here: I create that space. That space has to be created. Through so many methods that space is being created, and when it is created, you become frightened.

Go into it, sit silently. Lie down silently, just watch your breath. You learn Vipassana, mm? -- and for at least one, two or three hours a day, continue Vipassana. Whenever you have time just sit silently or walk silently, but do Vipassana, walking, sitting, and within three, four weeks you will have something very valuable happening. When it happens, remind me again. But things are good... nothing to be worried about.

LET GO!
Chapter #22

22 April 1978 pm in Chuang Tzu Auditorium

[A sannyasin says his wife, who was a sannyasin, is with a master they knew before, and he feels to join her. He has many doubts which he wants to expose...]

Nothing to be worried about. It is always good to be exposed to doubts. It strengthens you, it becomes a challenge. And if

you trust because you are not exposed to doubts, that trust is not of much value. Trust has to exist amidst doubts, in doubts. Trust has to be an island in the ocean of doubts; then it has beauty, life, strength.
Never be afraid of exposure. Doubt is not against trust. In fact it is in a search for trust, it is a groping for trust. Use doubt too! And that is always my approach: use whatsoever happens in life. Don't think of blocks, always think of stepping stones. So go and be exposed, and there is no problem, no problem at all.

Hari is a name of God, it means God, priya means beloved -- God's beloved. Sannyas is initiation into a great love affair with God. It is a strange love affair because the other is invisible. But if one can love intensely, that very intensity makes the other slowly, slowly visible. The other is unnamed, unaddressed -- we don't know where to look for it. But if we love immensely, that very love starts opening doors to the divine.
A great thirst is needed, fiery, and when one becomes aflame with the desire for God, then no power can prevent one. Then one can go anywhere -- beyond the mountains and beyond the oceans and beyond the stars. The deeper the urge to find penetrates you, the closer you are, and when the urge becomes absolute, you have arrived. The thirst becoming absolute is the beginning of contentment. So think of yourself from this moment as God's beloved... we all are.
The Bible says 'God loved the world so much that He sent His only son to the world'.... God is still in love, otherwise the world would stop immediately; it continues because of His love. Otherwise there is no reason for it to continue at all. We may not be aware of it but we live through His love, we live only because of His love. He goes on pouring energy into us. The moment one starts becoming aware of this phenomenon, great gratitude arises. That very gratitude becomes the temple.

Deva means God, Shamo means at the feet of -- at the feet of God. It means surrender, utter surrender. That is the bridge. Man cannot attain to God by his own efforts. They are very tiny, their reach is very limited. Man can attain to God only through God's grace, but the grace is available only to those who are surrendered, who feel utterly helpless, like small children. Their whole effort consists only of tears. They can cry. That crying is prayer. Those tears are their call for God.

And to feel that one is absolutely helpless is to be available to God, because only then does His help become possible. While you go on doing on your own, His help is not needed. Even if the help comes, it will not be accepted, the ego won't like it at all. When you wait in helplessness, only then can you accept the hell. Man on his own is impotent and because of this impotence and the idea that he can do everything, there is a dilemma, the predicament of the human mind. It is impotent but thinks itself omnipotent; that is the predicament. The reach is so tiny but it thinks it can have stars in the hands. The mind is so small but believes it can comprehend all. This is the way of the ego, the way of will -- that man can do something on his own.

For you the path of love, the path of trust and surrender will be helpful. Forget all about will and forget all about doing. Get more and more into non-doing and into a silent prayer which consists only of tears, feelings. Words are too crude to express those deep emotions. So forget words, forget actions. Relax into a kind of non-being, become a small child and grope for His feet -- they are not far away. If one gropes, one finds.

[A sannyasin says: When people say something positive about me it's really hard to believe them but when people say something negative about me at once I feel that they are right.

Now going back to the West I expect a lot of negativity to be directed towards me and so I'm afraid that I will close again and go back into old habits....]

Just change the old pattern: when people say anything positive, believe it. Howsoever extravagant, exaggerated, believe it! And when people say anything negative, just laugh at it. Just change the whole pattern, because your pattern is wrong. Always believe the positive because it will help. It will make you more open, it will be more exhilarating to your life energies. But this is what everybody is doing. It is nothing special, everybody is doing that: when somebody says something negative you immediately accept it. Even if on the surface you deny it, deep down you accept it. And when somebody says something positive, even if on the surface you smile and say 'Thank you' -- deep down you reject it. The reason is that nobody loves himself. So when somebody says something negative it fits with your idea of yourself When somebody says something positive it doesn't fit with your image of yourself. You have been taught to hate yourself so the negative fits and the positive simply looks absurd. But this is a suicidal pattern. People are caught up in this.

If somebody says 'You are beautiful' your mind doesn't believe it because from the very childhood everybody has been telling you 'Become this, be that, otherwise you will be left behind -- nobody will take care of you.' You have listened to all those things, you have believed in them and you have been trying to improve upon yourself. Still you know that the goal is far away -- you are not yet beautiful. In your deepest mind you don't think that you are beautiful. You think you are horrible, you think you are ugly, you think this, you think that. So when somebody says that you are beautiful how can you believe it? It doesn't fit, it simply goes against your whole structure; you reject it. But when somebody says that you are horrible it simply goes into your structure, becomes part of it.

This is the psychology of suicide, this is not the psychology of life. Everybody is caught up in it and everybody can get out of it. Just change the pattern: start believing in the positive. I say that you are beautiful, I say that you are

unique. And when I say that, I am not just saying it, I mean it! Because nobody can be ugly. We all come from God. Our source is such that we can't be ugly. Nobody is a sinner because we come from God. Yes, sometimes we commit mistakes, errors, but they are just errors -- on the surface, superficial; you remain untouched by them.

Believe the positive and when somebody says something negative, just remember that he must be talking about some act, not about you. That is exactly what is happening: somebody says you are a thief. He is not really saying that you are a thief -- he is simply talking about some act in which he thinks you have been a thief, about a single act in which he thinks you have been a thief. And just because of one single act he condemns your whole life as a thief; that is exaggeration. No man becomes a thief just by committing theft once. In fact one can steal ten thousand times and still one is not a thief. Because one can stop stealing immediately. That possibility is always available. After ten thousand stealings one can simply become a saint, so one is not a thief What you do does not define you. Somebody says you are a liar because he has caught you once red-handed when you were lying. But just one act can't designate you. Our innermost core is always positive so we can transcend all our acts. Just shift your consciousness from the negative to the positive, and you will be surprised: life starts taking on a new colour, a new joy, and becomes a great adventure. Then people are no more enemies. If somebody says something negative, you laugh and forget about it. If somebody says something positive, you feed on it, you are nourished by it. Then people start turning into friends because you remember only the friends and you forget the enemies. Right now you remember the enemies and you forget your friends.

That's what happens: if you can't believe the positive that is going to happen.

Just look into people's memories: they remember all that has been bad, they remember all that has happened to them which was not good, they remember all the insults that have

been done to them and they have forgotten all the compliments. Who remembers compliments? People think compliments are just formal and that insults are very true. If you look back into your past, you can go back to the very childhood and you will remember that somebody laughed at you, somebody called you stupid. Those memories are still alive, those wounds are there. But so many times so many people said good things to you. They have simply slipped out of the memory. People collect thorns and forget the flowers.

Just go -- don't be afraid but start from this moment: go on feeding, nourishing yourself on whatsoever good is happening. And never interpret anything wrongly. If somebody laughs at you, don't think that he is insulting you. He may be just interested, curious. He may think your orange funny; it is not that he is insulting you. This may be a sign of his being attracted towards you. If he asks some questions, don't feel offended. He is just curious, wondering what has happened to you. If he says something negative, remember: he is simply defending himself. If he says 'You have gone mad,' he is simply saying 'I cannot do this.' That's all he is saying: 'Doing this will be almost like going mad to me.' He is not calling you mad. Deep down he is saying 'This is too much -- I cannot go so far, I cannot do this, I cannot move in orange.' But think about it, meditate on it: in fact, he has started thinking of orange. He wants to become a sannyasin and the fear has arisen in him. To protect himself against this possibility he calls you mad. He is not saying anything in particular about you. Just look into his psychology and you will be surprised. Have you heard the famous joke?

Two psychologists met on the road and one said to the other 'Hello!' The other said to himself...'I wonder what he means?' Just look into the meaning. Even with 'hello' there must be some meaning hidden inside that has some concern with himself. Because people are enclosed in themselves. They are encapsulated, they live in their capsules. What they say is not necessarily what they mean. What they

mean is not necessarily what they say. Just look into their meaning and you will be surprised. When somebody starts laughing at you and calling you mad that simply shows that he has become shaken by your presence. Take interest in him -- he is a potential sannyasin! Don't feel offended. Make friends with him, and you will be surprised.

[A sannyasin says she's feeling self-conscious. Osho checks her energy.]

It is there. Drop the self and just be conscious! Self-consciousness is not good but consciousness is very very good; that's where you have got mixed up and confused. But it happens to everybody: when one tries to become conscious, one becomes self-conscious, because the self is so cunning that it tries to ride on everything. If you are searching for money, it rides on that. If you are searching for power, it rides on that. If you are meditating, it becomes a great meditator. If you are becoming more and more aware and conscious, it says 'Okay, I am coming with you. Why not be self-conscious?' These are the subtle, cunning ways of the ego, of the self, but it can be dropped. Consciousness is there and self is there. Let there be consciousness -- drop the self. Become very relaxed....

LET GO!
Chapter #23

23 April 1978 pm in Chuang Tzu Auditorium

[Osho explains the meaning of Swami Samma: one who comes to effortlessness through effort, one who comes to surrender through will.]

First you will have to go deep in effort, you will have to do all that can be done, all that is humanly possible. Only when you have done all that is humanly possible will you be able to drop it. God always happens as a gift. But there are two types of people in the world: the will-oriented, effort-oriented, active; and the other is passive, surrender-oriented, feminine.
You are the male type. You cannot surrender right now. Even if you want, it is not possible. You will have to run faster and faster, you will have to exhaust your male energy. When it is exhausted, you will simply collapse in a surrender and in that surrender God happens. But to reach that surrender a will-oriented person has to make all kinds of effort.
So here, meditate, do groups and put all your energy into things. The more energy you put in, the better, because the sooner it will be exhausted.
I can see a load of energy in your heart -- it has to be dispersed. It is good energy but only when it has been evaporated by effort, will you relax, will you allow let-go. You cannot just relax, that is not possible for you. Trying that you will find impossible.

Prem means love, Mohani means one who attracts, one who is beautiful, one who has a kind of hypnotic centre within. There are people who are naturally hypnotic, they have a kind of attraction. Not that they are doing anything; it is just that their energy vibrates in such a way that people feel pulled towards them. And there is the other type also: people feel repelled by them. So Mohani means a kind of gravitation, and everybody can consciously create that. Very few people have it naturally but consciously everybody can create it, everybody has the potential. If one just starts becoming silent inside, becomes more open, more loving, starts caring about people, that quality of gravitation arises in one's being. And it is a beautiful experience. One feels that one is worthy. The more you are loved by people, the more you feel you have some meaning, some significance.

That's why love enhances people's beauty. And if many people love you, suddenly you start feeling a new kind of grace arising in you, a new elegance. That is Mohani.

[There is a long interaction between a sannyasin and Osho because she is having difficulty being in the community. Osho says, I am the community!]

[Another sannyasin has written that he does not enjoy his work in the office and feels to leave. Osho tells him to continue working in the office.]

That is for you to choose, mm? If you feel so strongly then decide yourself, never ask me again. Then you be on your own. Otherwise this commune cannot exist at all. If everybody decides on his own, then they should not be part of the commune; then they can decide about themselves. If you want to be part of the commune you have to listen to me. Otherwise it will fall apart, it will be impossible. How can it be managed? Just think: sooner or later there will be five thousand people and if everybody is deciding for himself it will be impossible to do anything. And I mean to do business. I mean to do something -- something that you are not aware of, something that you may not even have dreamt about... something that is beyond your comprehension.

What you can decide about yourself will be very very trivial. You don't understand your potential, you don't understand the possibilities, you don't understand in what situation the challenge will be there for you, what situation will bring you to a state where you will have to explode, what situation will make you integrated; you don't know anything. But if somebody decides, then the simple thing is that he should not be part of the commune. He can decide for himself; then there is no problem in it.

But if you want to be part of the commune the whole decision goes to me. Then once I have decided, you simply go on doing it. And it may not always be easy, in fact it can't

be easy. When you decide you decide according to your mind, in favour of things which fit with your mind -- they will be easy. When I decide, I decide through seeing something else, and that is a future phenomenon, that has not happened yet.
So that will have to be almost like going uphill. When you decide, you decide downhill. It is easy, convenient, you feel very good going down and having not to make any effort. But you are going downhill and I am going uphill -- then you don't fit with me.
I would like to make this uphill journey as easy as possible, but still an uphill journey is an uphill journey. And it will become easy if everybody else devotes his whole energies totally and everybody else holds up everybody else. It is difficult for one person to reach the top but it will be easy for five thousand people to reach. But if people start deciding on their own then the commune cannot exist.
And my concern is with the commune right now. Once I have created a commune, a Buddhafield, then things will become very very easy. But you cannot conceive of the whole thing. You can just see one thing -- that this seems easier for you, this fits with you; that looks hard, that looks tiring....
Once you become part of me you forget everything else; then my decision is your decision. Then just a small antagonism with that decision and you will be missing something. Even if in the night I say 'This is day' and you can say 'Yes, this is day' knowing perfectly well that this is night, if you can say 'Yes, this is day', immediately something will happen in you, immediately, then and there. It is not a question of day and night -- I am not worried about whether it is day or night; that is just a device. If you don't argue with me in any way, then in that non-argumentative mind something immediately arises which is not of the mind, which comes from the beyond.
So this is going to be either/or. I am not going to accept half-hearted people and I am fast sorting them out, because once they enter in the commune it will be difficult to get rid

of them. So within these three, four months I have to sort out people who can be totally with me, who can dissolve and become one energy. Then only can this orchestra be created. It has been created many times before but never on such a big scale, mm? Tiny spots of religiousness won't help -- some oceanic phenomenon is needed.

So your small conveniences, inconveniences are irrelevant. When you are going on such a long journey these small things have to be dropped. And once you drop that mind that decides, everything will become beautiful. It is just the mind. And avoid having people put ideas in your mind, because there are so many people -- anybody can put any idea in your mind. Now [someone] comes and he says 'You can become a healer.' Now this appeals!...

In fact, the idea is in everybody. Just ask anybody: deep down he wants to become a healer or a therapist or a master or something like that.

That idea is in everybody, that is not... But how many healers will we need here mm? A few people will be needed to be healed too! I think you be the healed rather than the healer, mm? -- otherwise [the ashram healer] will not get any clients! And tell him 'Don't make the healed, healers!' He may have felt that you have good energy; that's not the problem. The energy can be put to use in many ways. You can become a healer, you can become a therapist, you can use the energy in many ways. But if you want to be with me then you have to use it according to me.

If I want you to become just a wood-cutter, you have to be a woodcutter; then forget all about healing, etcetera. Chop wood and feel marvellous! But still if it persists, then you have to decide, mm? You can stay but you will have to stay outside the commune, you will not be part. You can go on doing whatsoever you feel like doing. You will be a sannyasin but you will not be part of the commune.

So this is to be decided. And this is not only for you, I am not only talking to you, I am talking to everybody. This is the way I talk to my whole commune. Mm? somebody

becomes just the instrument, the excuse. Think about it! Good.

[A sannyasin returning to the West, asks if he should continue his MA studies in literature; there are so many things he wants to do: theatre, music...]

You finish your studies first; make it a point that you have to finish. Otherwise you will move into theatre and within a few days you will start thinking to move into music or move into painting. That seems to be your mind's way. It wants to drift, it does not want to put its energies into one thing. It becomes very easily bored, tired, and wants to get into some new sensation. But this is not the way. Whether it is literature or theatre or music or painting, they require your life's devotion.

I have heard how Sarasate, the great Spanish violinist of the last century, was once called a genius by a famous critic. In reply to this he shook his head and bellowed: 'Genius! For thirty-seven years, I've practised fifteen hours a day, and now they call me a genius!'

I can understand his annoyance. A genius means one who has not done anything, some gift from birth. Nothing is like that. Tendencies are there which we have from birth, but much work is required. Inspiration is not more than five percent, ninety-five percent is perspiration. And you are afraid of that perspiration!

No, you go into literature, just put your whole energy into it. And literature is beautiful. If you can understand literature then it will be easier for you to go into theatre too because theatre is literature!

Don't avoid it. Make a decision and go into it. And it will be a good background. Then you can move, and the whole of life is there. And always remember: one cannot do many things, otherwise one will not be able to do anything at all. If you want to do something you will have to pinpoint your energies. Life is short and fleeting, energies are limited, desires are infinite and there are a thousand alternatives.

Just don't go on hopping from one alternative to another alternative, otherwise nothing will be the outcome. Put all your energy into one and then there may be a little satisfaction -- that you did something, that you created something, that you enjoyed something.
And always remember: bliss happens only to creative people. Uncreative people find it very very difficult, almost impossible to be blissful. The uncreative people go on thinking that bliss is there, somewhere hidden like a treasure so you have to search for it. It is not like that. Bliss is a by-product of creativity. If you create something bliss arises, it is a by-product. What you create does not matter -- painting, poetry, sculpture, architecture, it doesn't matter. But if you can create something in life and you can feel joyous for its own sake, for no other end, for no other purpose -- just for its sake you feel beautiful and happy that you have sung your song -- there will be joy.
So put all your energies into it, mm? Then after fifteen months you can decide what to do. And these days will not be wasted. Literature is one of the beautiful dimensions to go into. You finish it.

LET GO!
Chapter #24

24 April 1978 pm in Chuang Tzu Auditorium

[Osho explains the meaning of subiro: the courageous one. The inner journey needs great courage, first because you are alone there, you cannot take anybody with you. Secondly, the deeper you go inside, the more you start disappearing; it is a kind of death.]

Devaraj means: the divine king. And I declare you, this moment, a divine king as everybody else is too... because

only God exists. So even a rock has divinity, sovereignty; it is utterly precious. So whosoever is alive, whosoever is, is divine, and that confers sovereignty, that makes one a king. I am not talking about the kingdom of this earth, I am talking about the real kingdom, the Kingdom of God, the kingdom of the heart, the kingdom within you. It is only a question of allowing this thought to sink deep and miracles start happening. Once it is confirmed, affirmed, once it takes roots in your heart, you start changing.

There is a great law called 'the law of affirmation': if you can affirm something deeply, totally, absolutely, it starts becoming real. That's why people are in misery, because of that law: they affirm misery. That's why people are happy, but only a few people, because only a few people are aware of what they are doing to their lives. Once they affirm joy they become joyous.

Make it a point: stop affirming negativities and start affirming positivities. Within a few weeks you will be surprised that you have a magical key in your hands. For example, if you get sad easily, then every night before you go to sleep affirm twenty times silently, deeply, to yourself but loud enough so that you can hear it, that you are going to be joyous, that this is going to happen, this is already on the way. You have lived your last sadness... good-bye! Repeat it twenty times and then fall asleep. And in the morning when you first become aware that your sleep is gone, don't open your eyes, repeat it again twenty times and see the change in the day. You will be surprised -- a different quality surrounds you. Within seven days time you will have affirmed something and known the result of it. Then slowly, slowly, drop all negativities. Choose one negativity for one week then drop it. Choose one positivity and imbibe it.

It is all a question of our choice. Hell is created by your thoughts, so is heaven. A man is as he thinketh. And when you have seen this -- that thought can create hell and heaven -- then the ultimate jump can be taken into no-thought. One can transcend hell and heaven both. And

remember: it is easier to transcend heaven than to transcend hell. So first move from the negative to the positive. It looks paradoxical but it is easier to leave something that is beautiful than that which is ugly; the ugly clings.
It is easier to leave richness than to leave poverty. It is easier to leave a friend than to leave an enemy. It is easier to forget a friend than to forget a foe. Change hell into heaven. Western religions have never gone beyond that but the East has tried to: drop heaven too because even a positive thought is still a thought. Start affirming no-thought, thoughtlessness, and then the ultimate happens. That makes one a 'Devaraj', a divine king.

[A sannyasin, leaving for the West, says her energy feels stuck in the head and throat. Osho checks her energy.]

It will go -- nothing to be worried about. Just start doing one small thing every night before you go to sleep. Sit silently and put your hands the same way you put them before me and just remember me as I am sitting in front of you now. And then start singing any sound -- not words but 'ahh', anything, like small children. Just go into that sound, sway with it and that will release the energy in the throat. By the time you are back here it will be perfectly settled. But everything is going well. It is not something bad, it is just too much energy arising that you cannot yet absorb. Soon you will be able to absorb it. The same energy becomes radiance, the same energy becomes joy. Once it starts flowing all over the body it creates a different body, the astral body.
This body is nothing compared to the astral. Once the astral body is there one forgets all weight. Gravitation functions no more, it functions only on this body. But the energy body feels no impact from gravitation. And then one feels so weightless, almost flying -- one walks on the earth and yet does not walk on the earth.

Something great is going to happen. Just start doing this, mm? Sit in your room, close your doors, put the light off, just put your hands towards me wherever you are and they will reach me. Immediately a spontaneous sound will arise in you. Start singing that sound -- whatsoever comes. It will change every day because according to whatsoever is the need it will change. And come back!

[A sannyasin says she is afraid to go to the West; to be alone and go back to old habits; to become absorbed in her husband and child again.]

Nothing to be worried about. Just don't get into this idea. This idea will create trouble.
These are all ideas that create trouble. Now you are getting afraid. You are feeding fear, you are putting your energy into the fear. You will create it and then you will find it there.
... There is no reason -- just the old experiences, just old habits. Try to change it before you leave and it will be changed. Tonight you put this box on your heart, just remember me and start laughing. And see how it changes. Every night just do that, and back in Munich also I will make you laugh!
There is nothing to be worried about and nothing to be serious about. The only thing to be understood is: don't feed negatives. Otherwise they become real. Feed the positive and that becomes real. Reality is your creation, thought creates reality. Go with great joy, go in happiness and you will be surprised that everything fits with your joy and everything fits with your surprise. Everything helps you to be more joyous. Go with fear and everything will be gloomy and everything will prove that you are right.
The mind always proves itself right. So it is a suicidal trip: if you go with fear you will create it. When you are afraid you create fear in the other person also.

If you try to stop it you will carry it. Simply make a shift, don't try to stop it. You are facing east, face west. You cannot stop the east but you can face west.
You are listening to one station on the radio; you can change the station. You cannot stop that radio station from broadcasting, it will go on broadcasting, but you need not receive it. Think of the mind like this -- that you have all the knobs available, you can turn on any station, all the stations of the world are available. The whole world is available: sadness, fear, love, joy, anger, celebration, anguish, anxiety. Everything is available -- just tune into whatsoever you need. And don't be obsessed with the idea of how to stop fear There is no need to be worried about fear. If you become focussed on fear you will be feeding it.
Try it tonight. I am not saying stop fear, I am saying start laughing; that is tuning into another station. And just see: when you laugh, the whole body changes, the whole vibe changes and you are again flowing. Go laughing! And I will help you.

[A sannyasin says he is out of contact with himself; that whatever he does he is continually hearing words of reinforcement in his head. Osho checks his energy.]

Good! No need to be worried or afraid. It is just that for the first time you are having some out-of-the-body experiences, you are moving out of your body. It is a good experience but very frightening. One feels disconnected because we are so much identified with the body and when you are hovering beyond the body you naturally feel disconnected. The body feels so alien and foreign, as if it is somebody else's body, as if you are carrying somebody else's body. It is scary but it is beautiful. It is one of the very valuable experiences on the way. Allow it, don't be worried. Hover around the body, remain disconnected.
Soon the connection will happen but it will happen on a new plane now, it will not happen on the old plane. You are disconnected from the old plane, disconnected forever. And

once you are connected again you will see that you are entering into another body, a new body. It will be a very new feel because it is a different plane. Everything will become alive again and you will be connected but you will never think about yourself as 'the body'. That idea has gone, that idea is no more relevant. You have transcended that idea. It is something very valuable -- welcome it! And there is no need to make any hectic effort to get connected. That's what you have been trying. If you make any effort, at the most you can be connected with the head because that is the closest point where you are hovering. I can see where you are hovering -- just near the head, on the top.

So if you try much then at the most you can connect with the head, that is the closest. So you will hear words, nothing else.

No need to be worried. Remain disconnected. If you become too afraid just take the locket in your hand. That is the purpose of the locket: to bridge you when you are feeling unbridged. It will immediately give you a bridging. You will feel very very calm, quiet, settled and the harmony will arise without any identification. Your identity is broken and it is a valuable step towards growth.

Man is not the body, he only thinks that he is the body. That thinking is disrupted. Now you will have to learn a new way -- to be in the body without being the body. Now for the first time you will abide in the body: the body will be a house and you will be just a resident. You will never be identified again so don't try to be. If you try you will drive yourself crazy unnecessarily and you will miss a great opportunity.

The West cannot understand it yet. If you go to a western psychotherapist he will think something has gone wrong. You have lost your moorings in the body; you have to be rooted again. He will give you electric shock or something so that again the body can be forced into the old pattern and the soul can be forced into the old identity.

But in the East we have been longing for this! There are a thousand and one methods to create this. For years people work for this. They fast, they do yoga, they meditate, just to

come to feel that they are not the body. Once it is seen then you live in the body again but the vision has changed, the perspective is different.

LET GO!
Chapter #25

25 April 1978 pm in Chuang Tzu Auditorium

Ramen. It is a name of God. Remember it: respect yourself, love yourself, worship yourself because deep inside God is residing. We are temples of God. Only the forms are different, the shapes and sizes of the temples are different, but the deity that resides inside is the same. There is only one God. That God is neither Hindu nor Mohammedan nor Christian. That God belongs to nobody in particular, it belongs to all. It belongs to those who have love in their hearts. Only lovers can search for the divine.
Start loving by loving yourself -- that is the beginning. Then only can you love others. Let the ripple arise at the very core of your being and let it spread. Once it is felt that you are divine, everybody looks divine.
Everybody looks exactly as you think about yourself because everybody is a mirror. You only see yourself reflected in a thousand and one mirrors.
A thief thinks everybody is a thief and a sage thinks everybody is a sage. It all depends on you: if you become God the whole existence becomes godly.

[Prem Kundan -- love and pure gold.]
And it is the fire of love that makes a man pure gold. Love is fire. It burns! It helps to dissolve all that is meaningless in you. It is painful, because all that is meaningless you have been thinking very meaningful. When it is taken away it hurts. One clings to it although it has been creating misery.

But one has become familiar with it; at least it is one's own misery. It is rubbish but that is one's whole past, one's whole autobiography. One feels for it, one is sentimental about it. That's why people go on collecting rubbish too and not only outside, inside also. It takes such courage to drop rubbish.

When you gather the garbage of your house in the morning, you don't look at it, you simply go and throw it. That should be the case with the inner garbage too, but people don't throw it easily. They look into everything; maybe something valuable is in it. They analyse, they dissect, they try to understand.

That s what the whole of psychoanalysis is all about: analysing garbage -- dreams, nightmares, desires, thoughts. All is garbage. But one feels very good, one pays a psychoanalyst to dissect it, to find out whether there is something meaningful in it.

The East does not believe in psychoanalysis. It says it is simply garbage and whatsoever you do with your house garbage every morning do with your inner garbage too: simply go and dump it for the corporation to take away.

No need to dissect, no need to analyse, no need to understand, no need to go to a psychoanalyst, no need to pay for it. But that needs great courage!

It is possible, it is not impossible. That courage can be gathered and that is the only hope for man. Because if you go on analysing this garbage you can go on for lives together. It is never finished -- no-body is ever absolutely psychoanalysed, cannot be, because the garbage has its own ways of growing. You become very very knowledgeable about it but it remains. In fact, the knowledge that you have gathered becomes in its own turn, more garbage. Love simply burns it, reduces it into nothing.

And kundan means pure gold, twenty-four carat gold... not a little less, exactly one hundred percent gold, no mixture. If one is ready to go through the fire of love, one comes out of it totally transformed. Let your sannyas be a fire, a love fire, and it will transform you.

[Osho talks to a sannyasin couple: One meditation you choose and then continue it, let it become a natural part of your life, as you take your bath, as you sleep.... And suddenly there will be no more clouds in the sky and all will be open and sunny, and after that you will never be the same again!]

[A seeker has said 'either suicide or sannyas' when booking for this darshan.]

So you have finally arrived! Good. This is the better way, rather than committing a suicide. This is a far better suicide, the real suicide. Close your eyes and disappear as you are so that the new can appear. Just feel as if you are disconnected from the past, utterly disconnected. I have the sword that will cut you completely from the past. Just feel in this moment completely, utterly cut from the past. And if something starts happening in your body -- your breathing changes -- allow it, because it will change. If your body starts shaking and trembling, go into it. But feel absolutely cut off. I have that sword in my hand!
Good. Come close to me. Just look at me...
So never be worried about the idea of suicide -- it simply shows intelligence. And you have not committed it? That shows even more intelligence. Now that you have taken a jump into sannyas, something starts from this moment and it will go on gathering more and more energy Soon you will see that life has meaning. But we have to impart that to it. This will be your name: Swami Prem Amrito. Prem means love, Amrito means immortality. There is no way to commit suicide. The inner core is immortal, it cannot be destroyed. You can destroy this body but another body will come. You can destroy this house but you will reside in another house. You will continue. One has been moving from one house to another, millions of times one has moved from one house to another house. One remains, houses go on changing. That one is immortal.

Only love gives a few glimpses of it. Meditation gives even more glimpses of it. Then going beyond love and meditation one arrives at it. So these are the three steps: Love is the beginning, meditation is the middle, and going beyond love and meditation is the end.

[A sannyasin says she had headache and back pains. Osho checks her energy.]

Something is happening in your body energies but it is something that is going to help your growth, so don't think of it as illness or disease. And don't take any drug. No. It will go on its own. If you take drugs it will disturb it. If the headache or the backache comes, you can just relax in a tub of hot water but don't take any medicine. Just relaxing in hot water will be of great help.

First it will become more and more penetrating. And if, lying down in the bath, you start feeling like screaming, you have to allow it. With that scream it will disappear. You need a good scream; you have been holding yourself back for a long time and now the energy is moving upwards.

If you can scream well it will simply disappear. So first: hot water will be of great help. It relaxes the body and releases the energy and makes the passages more relaxed for the energy to move. Second: screaming will be of great help. And third: breathing will be of great help, but breathing in a special way....

Inhale as deeply as you can and then just let the exhalation go; don't you exhale. Simply inhale deeply, fill your lungs as deeply as possible, and then just let the air go out of the mouth. Inhale with the mouth and exhale with the mouth, don't use your nose. Exhale, inhale with the mouth first and then allow the air to go out... with no effort on your part, exhalation has to happen automatically.

That will help very much. And even if the pain is not coming, these three things you can start doing. Every morning lie in a hot tub. Just rest there and wait. If your mind starts feeling the urge to scream, start screaming slowly, slowly,

and you will feel great relief and the head will be cleansed. After that just sit and start inhaling with the mouth and leave the exhalation. Just ten minutes inhalation and you will feel great energy spreading all over your body, you will feel the tingling sensation coming. So don't be afraid if it comes, because when it comes one really feels so full of energy that one can become afraid about what is happening. ... That is needed. The more it comes, the better. If you feel too much energy don't be afraid and don't go and ask any doctor about it because they will say 'This is hyperventilation.' They are right: it is hyperventilation that creates that tingling sensation and the energy and a great radiating force. But people have remained in subventilation so the hyper is helpful, it is not a disease.
But don't go to the doctors because they think that hyperventilation is a disturbance in the body energy. It is not -- it is a must, because people have been forced to live in a subventilated state. Nobody is breathing as he should, everybody's breathing is shallow. The body is not getting as much oxygen as it needs. So the hyperventilation simply helps the subventilation to go. Once that is gone the breathing settles on its own accord. It comes just into the middle where it should be. The hyperventilation is just a drastic effort to change a situation that has become chronic: subventilation.
So don't go to them, otherwise they will say 'Stop. This is hyperventilation.'

[Osho gives the name for a centre: Advaita.]

It means 'not two'. The reality is one, but to say that it is one is not right because one creates the idea of two. The moment you think of one you can start thinking of two and three and four, and so on, so forth. Because one is only a digit in a chain, from one to nine is just part of a chain, it cannot exist on its own. It has meaning only in context with those eight other digits.

So in the East we have not called God, one; we have chosen a roundabout way to say it: not two. 'Not two' simply gives you the feeling of one, mm? When you hear 'not two', you don't think of three, you don't think of four -- you think of one. When you say 'one' you start thinking of two and three and four. So just to avoid that, a roundabout way has been chosen; God is 'not two'. It is just to say one but to avoid the chain; otherwise the mind starts functioning. It is a negative way of saying the same thing but the negative is always far better than the positive.
The negative only indicates, the positive pin-points. The positive particularises, the negative only gives a vague idea and that's the beauty of the negative. Saying 'not two', just gives you a vague idea of oneness... vague, undefined, not clear-cut, not distinct, nebulous. And that's the search, the search for the 'not two'.

[The sannyasin says: I just feel very helpless.]

If you really feel helpless then I can become your help. I can help only people who are really helpless. Those who think they are not helpless cannot receive my. help. In your helplessness only can you surrender. If you have any idea that you can still do something on your own, why surrender? When you are really helpless, then you become one with me, then you are not. In your helplessness you disappear and the connection is made. A disciple has to be utterly helpless and then there are no more difficulties.
The only difficulty is that people are not helpless. Even if they say that we are ready to do whatsoever you say, they are only saying it; deep down they remain the decisive factor. They think 'If it goes with us we will do it, if it fits with us we will do it. If it just goes against us, there is no necessity to do it.' And deep down they go on thinking that they can still do something on their own. That may be very unconscious but yes, it is there.
This is good, this is how disciplehood arises: it happens in total helplessness. Just feel helpless and remember me and

you will see miracles happening. They happen all the time -- one just has to be able to see and receive them!

[A couple are leaving for the West. The man says: I've been fighting a lot with you.]

That's perfectly good... that's perfectly good! Go on fighting -- that is one of the ways of being defeated faster. If you fight too much you will be defeated sooner because you will get tired. Because fighting with me is fighting with your own self. I don't get tired through it because really...you simply get tired. You are just fighting with the sky and jumping and howling. The sky is there but it is not affected by your shouting and jumping and all that. You will get tired -- sooner or later you will fall! That defeat is coming soon. Come back, mm? And if you can continue fighting, good -- continue it. I need a few warriors too. They keep me working!

[A sannyasin says that all his life he has had visions about the world becoming whole, entering a new age, and working to help bring that about.]

Mm mm... good idea!... You continue. Put your whole energy into it.... Put your whole energy into it and everything is good.... And the vision is right, you follow it.

[A sannyasin says she has a pressure in her chest in Dynamic meditation, and she experienced a rebirthing. She has trouble with the breathing. Osho suggests a rebirthing group, and she replies she has been hypnotised to remember her birth.]

No, that won't help -- breathing will help. So before you go, take one or two sessions, individual sessions of Rebirthing. That will help this block disappear, nothing else will help. And once this block is gone you will feel so free, so light and very fresh and young. That block is there -- it is just an

emotional block, mm? but almost everybody has it more or less because everybody has been repressing emotions. They become accumulated there, they create a certain state in the body also, a body formation, a musculature, and that can be broken only by a particular deep breathing. In Rebirthing that deep breathing happens on its own accord. In fact, when the child is born something is being done all over the world which is such a calamity -- that is creating this block. When the child is born they immediately cut the umbilical cord, they cut it immediately. It has not to be cut immediately because it leaves the child in a very very weird situation. He cannot breathe on his own yet and the connection with the mother is cut. The natural process is that he should start breathing and when he has started breathing and his breathing has started functioning perfectly well, then the umbilical cord should be cut. And there is a natural way to know when it has to be cut.

The moment the child starts breathing perfectly, the umbilical cord stops pulsating. Slowly, slowly, the more the child breathes, the less is the pulsation, the less the beat. Otherwise it pulsates because the child is breathing through it. Once the child has taken on the breathing process for himself, it stops, it pulsates no more. Then it has to be cut -- now it is dead. What is being practised nowadays is: the moment the child is out of the womb, the first thing is to cut the umbilical cord. And the child is not breathing yet, so the breathing comes in such a chaotic way, with such a jerk, that it shakes the whole being of the child... and it never becomes rhythmic, never, for his whole life.

The first shock keeps vibrating. He never has a harmonious breathing and that causes a thousand and one diseases in the body, in the mind. And because of that this block starts from the very beginning. It is just like a shock -- a knife has been stuck into the child's being. He has to breathe and he does not know how to. His whole passage is full of things because he has never breathed. Amniotic fluid is there blocking the passage, mucous is there blocking the passage. And just to help him they will hang the child upside-down by

his legs and will slap him on his buttocks, just so the amniotic fluid goes out. This is all so violent, this is such an unwelcome welcome to the child, mm? -- with life starting by beating, by hurting the child. Such a gap has been created in his being that the natural breathing has stopped and he cannot breathe; there is a gap. That gap has created the block. Then we go on repressing emotions in that gap. It becomes bigger and bigger, hard like a stone.
Rebirthing will help immediately. So just take one or two, three sessions so you know how to do it. Just do the whole process and you will be surprised: within two, three months you will come out of it completely and that will be really a new birth.

LET GO!
Chapter #26

26 April 1978 pm in Chuang Tzu Auditorium

[A mother and nine-year-old daughter are present. She tells Osho she has done a Woman's Lib type group in the West.]

I will take you out of your womanhood and manhood both! One has to go beyond both because both are imprisonment. One should not be so attached to the biology. One should start freeing oneself from biology, then from psychology and then ultimately even from spirituality. That's the goal of Buddha. Then nothingness arises -- when you are freed from all identities, when you are neither body nor mind nor soul. The ordinary person lives identified with the body. He is man, woman, black, white, beautiful, ugly, young, old. Those are his definitions of his being. They are not untrue, a part of truth is in them, but neither are they true because much untruth is also there. Man is far more than his body. The body is more or less accidental. It is just a coincidence

that you are in a female body and somebody is in a male body. These are just clothes.
If a person gets a little deeper into his being the body is not so important. But then the mind takes hold of him: he becomes a Hindu or a Mohammedan or a Christian or a Communist... ideologies and philosophies. That is a little wider than the body but still, a confinement. If one goes a little deeper then one becomes the soul, the self One is no more Hindu or Mohammedan or Christian -- one is simply consciousness. But still one confinement remains: the centre of 'I'. That is the last barrier to God; that has also to be dropped. Then one is pure nothingness. Then there is no way to identify, no way to demarcate. One is emptiness, blankness. And the purity of that emptiness is great because only emptiness can be pure. Anything else in it remains something of a pollution.

[Osho then tells the daughter to go to the school and to start meditating. She replies she started a little bit.]

A little bit? Just go on slowly, slowly, mm? and soon you will enter into it.
This is the time to enter into meditation -- later on it becomes more and more difficult. The more you become grown-up, the more unintelligent you become. One loses one's intelligence. Each child is born a Buddha and then he starts losing his intelligence. Each child is so perceptive, so clear -- just clarity and nothing else. His mirror is dean, no dust on it. But slowly, slowly dust will gather. You will hear things, you will read, you will go to school, to college and they will teach you. Slowly, slowly, language and thoughts... Then one becomes too dusty and one loses that quality of a pure mirror.
So the sooner one starts meditation, the better. In the ancient days people used to start meditation when they were in their mother's womb. There were techniques, there are techniques, and when we are living in the new commune we will start all those techniques again. When a woman is

pregnant the child in the womb can be taught meditation. He can be helped to listen to music. A rhythm can be created in his being, there in the womb. And if the mother meditates then that meditation enters the child too because the child vibrates with the mother. We can create meditators from the very beginning, in the womb. And that is the best time to catch hold of people, so when they are born they are already meditators, ready to be sannyasins.
So start slowly, slowly, a little bit -- soon you will get into it. And don't think that you are a child so how can you meditate. Only children can meditate. The grown-ups have to become children again. Drop that idea that you are a child so how can you meditate for sixty minutes. EnJoy it! Children have more energy and they can go very deeply into it. They are still fluid, flowing, soft, river-like. Soon you will become a good meditator!

[A six-year-old sannyasin says she has been waiting to see him and is scared sometimes.... 'And sometimes I get kind of frustrated to be scared and then I think 'Uh, I don't wanna do it!' And then it just goes'.]

Mm mm. That's great! All these things will go.... I was also waiting for you to come.... And you will not get scared, the fear will go.... It will go forever, mm? You just start meeting our little sannyasins. Go to the school, play with them.... Go to the school and start playing around and all fear will disappear. Next time you will come without any fear, mm? A handkerchief for you -- keep it with you. When you start feeling afraid, just put it on your head. Right? And it will go. Good!

Anand means bliss, Sarjan means creation. Man is the creator of whatsoever he lives in. Hell or heaven, it is you who creates it. This is one of the most fundamental laws of life to be understood, and once this is understood you become a master of your own.

We create misery, we create happiness. The thought becomes the thing: whatsoever we start thinking, sooner or later starts happening. Thought is the seed. People go on thinking that somebody else is making them miserable; then they can never .get rid of that misery. Because what can you do if somebody else is creating it unless he stops? -- and that is beyond you! And there are millions of people. One may stop; others may start creating misery for you. There is no way out then, there is no exit. One is surrounded by a China Wall, one cannot get out of it.

That's how people think: What can they do? -- it is fate that is creating misery. It is their past lives' karmas that are creating misery. It is God who is punishing them or it is the society or the economical structure or the politics. But it is always somebody else. Hence you go on missing the secret of changing your life. It is you, nobody else, it is absolutely you. Once this sinks deep into your heart you can start changing your life because then it is within your hands.

All alternatives are available, you can choose. You can be miserable; that is your choice. In the same situation, in exactly the same situation, you can choose to be happy and you will be. Try it. Just choose to be happy and suddenly you will see: the perspective has changed. Now you are not looking at the thing in the old way. Your vision is different, your gestalt is different. The same thing has been giving you so much misery for so long and suddenly it makes no impact on you. On the contrary, it thrills you and gives you great joy. You have chosen it. Slowly, slowly, trying in life again and again, one attains to an inner confidence, an inner certainty: 'Yes, it is I.'

And God is always helping you. Whatsoever you say He says 'Yes, boss!' If you say 'I am miserable,' He says 'Yes, boss!' 'I am in pain!' He says 'Yes.' You say 'I am blissful,' He says 'Yes.' Because God is not separate from you, He is your very ground. So whatsoever you want to be, He simply makes Himself available and you become that. And when you become that, you start suffering or you start enjoying.

Once this is seen -- 'I am the master of my hell and heaven' -- then another insight arises: 'If I want to drop both, I can drop both.' That is nirvana, that is the ultimate creation, enlightenment. It is neither pain nor pleasure. It is utter quiet, it is silence, it is nothingness. That too you can create but that is possible only when you have learned that misery is your creation, that happiness is your creation.

First start changing misery into happiness. Always affirm happiness, never affirm any negative thought. Millions of thoughts are crossing your mind. Only that thought which you choose becomes real. Scientists say that fifty thousand thoughts pass through an ordinary, average man's mind in one day. But only a few will become real and those will be the thoughts which you choose. Once you have chosen, you are trapped, and then it becomes difficult because it creates a vicious circle. If you have chosen misery it becomes easier for you to choose misery again; it becomes a practice. You get more and more deeply into misery. You start descending into hells and each hell takes you into a deeper hell. Once you start choosing happiness, you start rising upwards and each happiness makes you more confident to claim more, to choose something even better.

Both these choices make you capable one day of not choosing at all. Thoughts pass by like traffic and you stand aloof. That is the state of meditation, non-choosing, choiceless awareness. Then neither pain nor pleasure happens. Nothing happens. When nothing happens, that is the greatest thing, that is the greatest experience. You have arrived home.

[When Osho first began initiating people into sannyas, there was an intermediary group named saddhus instead of swamis, and who wore a mala but not orange. Tonight one sadhu comes to take sannyas. He says he is a research student of Sanskrit and has written some books. He begins to chant a scripture, having asked the meaning of it.]

Writing or reading won't help. You can write beautiful things, you can think beautiful things -- that won't help. Because thinking is not going to take you beyond thought. And all these statements have arisen out of no-mind. They have not been uttered by philosophers. Vyasa is not a philosopher, he is a seer. And because he has seen, the statements are bound to be contradictory. All truth is contradictory....
On one side he will say this and on another side he will say just the opposite. That's the sign that the person has experienced. If he goes on saying the same thing in a logical sequence, with no contradiction and you can find consistency in him, then he is not a seer. Then he is just a philosopher, he is a thinker -- worthless. Whenever you find contradiction, paradoxes, you can be certain that you are coming across a person who has seen. Because when you see, the total is so big that it comprehends contradictions. One can say God is and one can say God is not and both are true. At that ultimate experience both are true. The soul is and the soul is not; both are true. One is empty and one is full; both are true. God is near and God is far away; both are true. At that peak all dualities disappear. Far and close are not different. Is and is not are not different....

[The new sannyasin tries to discuss the scriptures further.]

But you are just reading him and that's why you will never be able to understand it. You will also have to see as he has seen....
Forget about his words! Go beyond words within you....
But your are repeating these words and these words are hindering you! It is beautiful to read and beautiful to write but don't get entangled with those words....
Try to become more and more silent, wordless...
Only those moments of wordless consciousness will make you able to see what he has seen and only then will you understand what he is saying. Otherwise you can go on reading but it will confuse you more, it will make you almost mad because you will not be able to make anything out of it.

He will say this, he will say that and you will try to make something out of it, figure out something, and nothing will come out of it. You will become more and more confused. Study is not going to help, being a student is not going to help -- only being a meditator. That's why I said to you that now the time has come to go in. You have gone in the books enough -- now there is no need. You know enough already about all that. Now start slipping out of it. And the traffic is okay -- the mind will continue having its thoughts....
It is going to happen -- just keep a little alert.

[A sannyasin, leaving for the West, says: I feel more trust now... especially since the Vipassana group. Osho checks his energy.]

Yes, I can see it. It is on your face, in your eyes, in your body -- it is there....
Something beautiful is happening. Welcome it, receive it. When guests like trust knock on your door, open yourself totally, don't hide. Let your heart be available and it will be transformed. Just as when the sun rises in the morning and flowers open their hearts to it, open your heart to this trust that is arising and you will also become fragrant. Each person is carrying such enormous fragrance, such immensity of it, but is unaware of it.
Doubt closes one. That's why I have given you the name 'Veet Sandeha'. It means beyond doubt, it means trust. The possibility is there, great possibility is there. Drop all doubts. They are just stupid, they are destructive. People get entangled in their doubts and negativities and lose their whole life. Nobody has ever arrived at anything beautiful through doubt. It is always through trust that one opens, grows, lives, loves, prays. All that is valuable happens only through trust. Trust is the climate for all that is meaningful. Trust is a creative upsurge of the energy. It is a thrust into the unknown... with a childlike innocence, with no questions, because all questions are our fears deep down.

Just as a child trusts the mother and the father, trust existence and then the whole existence mothers you, fathers you. That's the meaning when Jesus says again and again 'God, my father... I and my father are one.' He is simply talking about trust. He is not talking about God the father, he is simply talking about trust. When you trust, the whole existence becomes fatherly to you. It protects, it comes in a thousand and one ways to help you, it nurses you.
So go on deepening this trust. This is true religion.

[A sannyasin couple are leaving. The man says he has a pain in his back on the right side when he does meditations and in discourse. Osho checks his energy.]

Yes, it has something to do with your meditative energy.... Don t be worried about it. It will disappear on its own, you need not do anything about it. It is not anything bad. It is just that energy accumulates there too much, more than in any other place, that's why you feel it as heat. It will start spreading all over the body and when it has, it will disappear. Don't stop meditation, continue. And don't pay much attention to it. Just accept it, it is there. One day you will be simply surprised that it is gone. And when it is gone you will feel a totally different quality in your body energy. You will feel very very relaxed, as you have never been before.
The energy is accumulating there. When it accumulates too much it will explode and will spread all over the body. That place is almost like a dam, so energy comes and accumulates there. A few people have different places where energy starts accumulating. There are reasons why those spaces are there but there is no need to go into them. Maybe in some incident in childhood you got hurt there. You may not remember it at all, it may have been a small phenomenon, but there is a kind of gap. That gap needs to be filled by energy. Once energy is too much and is overflowing then it will spread, not before it.

So don't stop. Continue at least Nadabrahma and whenever you can manage, do Kundalini too. It will be gone. At the most it will remain for three months. Just accept it and accept it very lovingly, with no antagonism.

[The woman says she now feels a conflict because she has made a commitment to a community in the States. They are beautiful people, but it is not a spiritual centre.]

Just don't be afraid. Go there and you will be my messenger to the community, be my ambassador there. And soon people will start turning on. If they are loving people they are spiritual people. Spirituality has nothing to do with the so-called spirituality -- church-goers and ritual-doers; that has nothing to do with spirituality. If people are loving they are spiritual.
They are my people! Just go and just help them to meditate. Just spread the word and soon you will find many sannyasins amongst them and the community will become ours! Just go. One sannyasin is enough, mm?...

[A sannyasin says that when she meditates in the West, where she is returning, she has felt someone standing behind her touching her on the shoulder -- and is afraid when she sees nobody is there.
Osho says: I must be touching you! Don't be afraid.
She then says that she sees Osho's eyes sometimes, and doesn't know if it is imagination or real.
Osho says: That's good.... Real! Absolutely real. Go on seeing.]

[A sannyasin says she is afraid to return to the West: I feel I need your help very much.]

I will be there helping you continuously. And when any of my sannyasins becomes a child, it becomes my responsibility to help, so you need not be worried....

And this is a good feeling. Relapsing into childhood is going back to the source again, getting in contact with existence. A child loses his track somewhere when he is three or four. At that time he starts becoming part of civilisation, artificial life, culture. Up to three or four he remains innocent of civilisation, he remains more a part of the animal kingdom. When you start meditating and you go deep into groups, naturally you fall back to that state from where you were distracted by the society. So you start feeling near about three, four years old. And naturally it frightens you, because how are you going to manage in the world? -- the world stuff, the cunning, and you are a child of four or three. How are you going to take on the challenges of the world?
So the fear is natural but don't be worried about it -- I will take care. That is the purpose of being a master and that is the reason why you are a disciple. When you start losing your cultivated patterns and you become simple, innocent, you will need somebody to protect you, somebody to guide you, because you will lose your mind with which to be guided.
But only when you become a child can you have a deep contact with me because then only is trust possible.
So just go -- I will take care! And how long will it take for you to come back?

[She answers: As soon as I can. I will come with my children.]

Bring the children, mm? -- and they will be very happy finding their mummy has become a child. They will be really happy!

[A sannyasin who works in the ashram says: I always feel relationships with authorities in the past creeping into my work and I want to be right all the time. I just feel like a great weight would fall off me if I could enjoy being stupid.]

Simply disconnect yourself from that idea -- go on doing your things. There is no authority here. But it is similar to authority and that creates trouble.

Surrender is just the opposite polarity of authority but polar opposites have a certain similarity. See the difference: in an authoritative relationship the authority is imposed on you. It is not voluntary, it is a coercion. In surrender, authority is not imposed on you, nobody is coercing. You surrender, it is voluntary. From the outside both will look the same. If somebody watches from the outside he will not find any difference because the authoritarian person will be ordering and the surrendered person will be obeying. But this will be the difference: in one the order is important, in another, obeying is important. But on the surface there are orders and there are obedient people, so anybody looking from the outside will feel that this is the same thing. But there is a great difference and the difference is so great that one has to feel it, only then can one know it.

Here there is no authority. I am not authoritative. You are surrendered, certainly. That is your decision. If you want to take your surrender back you are free to, nobody will prevent you. That is your choice, you have chosen it; you can choose not to have it. With an authority it is not your choice. Whether you choose it or not, it is there: you have to obey, you have to follow it. And sometimes it happens that you can disobey the authoritarian person because you cannot always go with him. People start finding ways to disobey, small ways to keep their self intact. But you cannot disobey a non-authoritarian person to whom you are surrendered.

For example, you can disobey Alexander but you cannot disobey Buddha. You can rebel against Alexander but you cannot rebel against Buddha, because there is no point in rebelling -- you are free! It is out of your freedom that you have chosen me. And your freedom remains intact. Any day you can claim it; there will not be a single moment's delay and you are free. But if you choose to obey, that is your choice and that is your freedom.

A disciple obeys because he loves to obey. He hankers, desires to be ordered. He wants to do something. It is not that someone is interested in forcing you into some regimentation, nobody is interested at all. The disciple follows the discipline on his own accord. It is not an army. So you have to see the difference, slowly, slowly; they look alike.

And everybody has passed through those things. Parents were ordering and they were demanding, then teachers were ordering and they were demanding. Wherever you were, somebody was ordering and demanding. Naturally one has become fed up with all that! I am not ordering -- you are obeying. I am ordering only because you want to obey... not that I order so you have to obey.

So simply disconnect; your past experience has nothing to do with this experience.

This is a totally new experience. You have not known it before so the past has nothing to say about it. You will have to learn what it is and then you will see the difference The difference is tremendous, although on the surface it is very difficult to find out what the difference is.

There are subtle delicate things in life which only go deep like undercurrents, they are not visible on the surface. Anybody coming to this ashram will see that everybody is following orders, people are working, people are doing things. And I don't even go out of my room. I don't know where your office is, I have never been to your office... and I will never go! How can I order you? (chuckling) What can I order? I don't know exactly what you are doing there! This is not the way to order people and command people. A commander has to continuously watch and move around you and see what is being done and what is not being done.

It is simply out of your freedom and love that you have surrendered, that you're enjoying doing something for me. It may be something very small -- just cleaning the floor -- but you are enjoying it because you are doing something for me. You are sharing your energy with me that way. It is

valuable -- not because of the economic value of the work. It is valuable because of your love and your trust.
So keep alert. Your mind can get confused and you can miss a great opportunity, but I am not going to allow you to miss it!

[A sannyasin says that she has always enjoyed making a home for herself, but since ending a relationship ten months previously she has been unable to take care of domestic things at all. Now she has fallen in love again and is afraid of a relationship. She feels distraught.
Osho checks her energy.]

It is nothing to be worried about, not at all. It is something beautiful growing in you. But I can understand the difficulty that you are feeling: your whole gestalt of being is changing, and the home-making and things like that were part of your old personality and that personality is going. The new personality has not yet settled, there is a gap. And you are in a process of a great change, hence you cannot even take care of your body, your clothes, small things. You are almost like a child, newly born. But this is beautiful! Nothing to be worried about. Every sannyasin has to pass through it. Soon everything will settle.
I am not saying that you will be able to have the same attachment with the home again; you may not need it. That may have been just an escape, that may have been just to avoid your self, your being. So as not to encounter it people become interested in doing this and that, in the furniture and the curtains and the paintings -- just to avoid. It may not come. But this situation will not remain either. You will become sane. That may have been an obsession, it may have been a great burden on you, that home-making. It may not come back but you will become able to take care of your body and to wash your clothes and to go to the marketplace for a few things; that will come back. It may not come with the old gusto because that may have been a kind of obsessive state. Naturally, whatsoever is needed will

happen, but right now you are in a state where things are changing.
It is just like changing houses, mm? -- one is on the truck taking all the things in the truck to the other house. The old is left and the other is ahead and you are on the street. That's the situation but it is a beautiful situation. And don't be worried at all -- relax into it. Soon it will be gone.
And this new relationship may be helpful to settle you again into a new state. Love is always settling, centering. It may bring you sooner, faster, out of this state than anything else, so fall in love headlong!
And don't force yourself to do those things, they will come on their own. Let the man take care, let him go to the marketplace for your hairbrush. Why be worried? Let him wash the clothes and take care of the home. Just remain as you are -- don't force. Slowly, slowly it will change. And love will help, because whenever a woman is in love she immediately starts taking care of the body, immediately. Even if she is mad and she falls in love, she immediately starts taking care of the body. It is impossible not to take care of the body when you are in love. And when you are not in love, who cares? For what should one care?
I don't think that when you are in love you will go around in lousy and dirty clothes! That is not possible. Just fall in love!

LET GO!
Chapter #27

27 April 1978 pm in Chuang Tzu Auditorium

Deva means divine, Arpana means surrender -- divine surrender. There is a surrender which one can manage; that is a human surrender. It is surrender only for the name's sake because the door remains the human mind and anything that is done by the human mind cannot be

surrender. Deeply hidden behind, the controller is still existing and if at any moment the mind decides it wants to, the surrender will disappear, it can be taken back.
And a surrender that can be taken back is not worth much. A surrender is surrender only when there is no way of going back, because who can take it back? There is nobody left behind to claim it again. In the surrender, the ego has disappeared. Now there is no way to fall back on, there is no place to fall back to, there is nobody to fall back. That surrender cannot be human, that surrender is divine. It happens only through the first surrender of course; you have to be willing.
The first surrender creates willingness -- a receptivity on your part -- and then one day the second surrender arises. You are possessed by God, suddenly you are no more. You look this side and that, within and without and you cannot find yourself. You have disappeared like dewdrops in the morning sun. That is true surrender, total, but the first helps; it clears the ground, prepares the ground. One has to begin with the first but the first is not the last word; that has to be remembered. One has to begin with it but not to end with it.
One has to go on praying, hoping, waiting for the divine surrender to happen. One should not become smug that one has done it -- now there is no more to it. That closes the door. Any doing on the part of the human mind is only so-so, it is lukewarm. It is never total, cannot be total. The ego goes on hiding itself in some way or other. It can even pretend surrender.
Remember the second -- your name will remind you again and again. It happens only to those who wait for it with great longing, with patience, with love, with trust....

Dolma is a Tibetan name -- it means 'the white goddess'... a name for a mother goddess. There are two types of deities in Tibet, the black and the white. The black are concerned with the negative part of the mind and the white are

concerned with the positive part of the mind; both are significant.

But Dolma is concerned with the white part of the mind, and that is going to be your work on yourself. Just totally shift your mind from the negative to the positive. Forget that there exists the word no. Let your whole energy become a constant song of yes. Let yes be your mantra: say yes to life, to love, to whatsoever happens. Even when there is pain and suffering, say yes to it and see the miracle: if you can say yes to pain, it starts disappearing. Because pain cannot exist with the yes-saying consciousness; pain can exist only with a no-saying consciousness. Deep down, it is the no that creates pain. Pain is nothing but our clinging with the negative. Suffering is a by-product because we cannot let go of the negative.

Just the other day I was reading a story.... A cowboy is being dragged by a running steer because he is holding the steer's tail. He is being dragged along rough ground, thorny bushes, stones and rocks. The other cowboys are becoming afraid because he is bruised, battered, and blood is coming out. They are afraid that he will be killed, so they shout 'Let go! Let go!' But the boy who is holding the tail of the steer yells back 'Let go? -- nothing! I am doing my best to hold on!'

That's what everybody is doing -- people are doing their best to hold on to the negative, to the suicidal. People are not really willing to let go. Pain and misery, hell -- they are trying in every way to hold onto them. They think it is a treasure; if it is lost, then all is lost. Even if they are destroyed in holding onto it they are ready to sacrifice themselves, but how can they leave the treasure? Hence pain.

Pain is holding onto the negative and pleasure is let-go. When you stop holding onto the negative, when you open your fist and you allow all that is negative to fall from your being, suddenly pleasure arises -- great pleasure, great sensuousness, sensitivity, great awareness. A new quality of life starts happening: one becomes affirmative. And to be

affirmative is to be religious. To be able to say yes is the quality of a religious person.
That is the symbol that Dolma stands for: a white goddess -- as if there is no darkness at all. When darkness is accepted in totality, it turns into whiteness. And vice versa is also true: when you deny, reject the white, it turns into blackness. It depends on you. We all live in the same world but a few live in hell, a few live in heaven. And it is the same world, there is no other world. If one learns the ways of saying no, one lives in hell.
So let your sannyas become a beginning of saying yes, of becoming white, moving from the negative to the positive. And we all have been trained to say no. We have been brought up to say no. We have learned all the tricks of being miserable. And unless one takes a drastic step to get out of this vicious circle... It is not easy, it is not going to happen on its own; one has to jump out of it.
My work here consists in this simple phenomenon: of trying to help you to jump out of the vicious circle of the negative. A single glimpse of the positive and the whole of life starts changing.

It means: a worshipper. And worship is the key for you. Worship does not mean any ritual. Ritual kills worship. Worship is a spontaneous phenomenon. You cannot rehearse it, you cannot get ready for it, you cannot cultivate it. If you are ready for it, you have missed already. If you have rehearsed it, it is phony. If you are just doing it out of habit, it is meaningless. If you are doing it just out of your memories then you are repeating, and there is never truth in repetition. Worship is a spontaneous outpouring of the heart towards the divine. And any excuse is a good excuse. Seeing a tree dancing in the wind, suddenly something arises in you and you are on your knees with the dancing tree dancing in a subtle way... one with the tree. And just as the tree is outpouring its joy to the sky, you are outpouring; the tree has triggered something in you. Then the tree is God. Or listening to the ocean and the waves, the rhythm of

the waves, you fall in tune with that rhythm and then something starts singing in you... unmanipulated, unmanaged, it just bubbles up and you enjoy it. That is worship. The sea has become your temple.
And the temple is everywhere. One just needs the heart to feel it. Then every day you will find thousands of opportunities to worship. Sometimes silently, sometimes with open eyes and sometimes with closed... sometimes through action and sometimes through inaction, sometimes through words, sometimes without words; but there is no way to determine it beforehand. It can happen in the mosque, in the church, in the temple -- it can happen anywhere; the whole earth is yours. It can happen even reading the Bhagavadgita or the Bible or the Koran. Just a word strikes you and you have wings. Just seeing the statue of Buddha something pierces you and you are transported into another world. call this worship... this availability to be transported to other realms, to other dimensions, to other realities. This availability I call worship.

[A sannyasin says: Sometimes there have been moments when I was sitting alone and some sounds arose. They changed into words which I didn't understand.
Osho checks his energy.]

Don't become concerned about it and don't try to understand it intellectually. It is your own unconscious speaking to you, it is your own inner voice trying to get through to you. There is some message -- slowly, slowly it will be revealed but there is no hurry. And if you become too worried about it the whole process will stop, because the conscious mind cannot do anything, the conscious mind is just the receiver. The message is coming from the unconscious. You cannot bring it out, it is not within your power. It will come only when the unconscious feels that the time is right to reveal it.
In the beginning it will be very vague -- words, sounds, laughter, crying -- and you will be puzzled about what is

happening; who is directing you? from where is it coming? One thing: it is coming from you, not from anywhere else. It is your own voice that you have not heard since your childhood. You have repressed it deep down. Now it is getting a little freer and you are allowing it to reach you a little.

Slowly, slowly things will become clear. Slowly, slowly instead of words, sentences will start happening and sometimes they may not have any grammar. So you will be puzzled, but there is no need to worry. If you start hearing clear voices, words, sentences -- half, incomplete -- just note them down and forget all about them. Just keep a notebook. Date the entry and note it down, whatsoever it is -- relevant, irrelevant, meaningful, meaningless. Note it down and forget about it.

You are on the receiving end so you can at the most note it down, that's all. But noting it down will be helpful: things will start taking shape and form. I think within two, three months you will be hearing complete sentences. Then whole passages will be floating up to you. This is your inner guide awakening. Right now it will be just like mumbling... but don't try to figure it out, not at all.

[A sannyasin asks if she should continue homeopathic studies. She's been into it for a year and it will take two more to complete. She enjoys it.]

Two years more? If you are enjoying it, continue. Anything that one enjoys is good -- put your whole energy into it. Because when you enjoy something, it can become meditation. It can only become a meditation if you enjoy it. Doing something that you enjoy... whether it brings much money or not, power and prestige or not, is not the point. The joy that it brings is enough reward. Always look to the intrinsic value of a thing, never be bothered about the extrinsic value. Homeopathy will not make you very rich but it will give you a richness of being if you are enjoying it.

And remember: that richness of being will not come through homeopathy, it will come because you are enjoying it. Somebody else may be learning homeopathy because his parents have forced him to. There will be no meditativeness in it; he will simply drag through it. He will almost become dull through it. He will have to become dull. Otherwise it will be difficult to prolong three years' studies -- if you are not dull, if you are sensitive you would like to escape from it. That's why so many people in the world have become dull: they are doing things they never wanted to do. Somebody else has decided -- the parents have decided or the society has decided, or ulterior motives -- that more money will come. They have decided, or maybe this is more prestigious.... But there is no intrinsic value, so they go on doing it, they go on dragging. And if you drag on in a thing too long, naturally it kills.

So I am not saying anything about homeopathy, remember. But if you enjoy it, that's the thing to do. Whatsoever is enjoyed is beautiful. And life should be judged by its quality of enjoyment. If a man lives enjoying everything, by the time he dies he will be fulfilled. He has seen all that was worth seeing and he has tasted all that was worth tasting. He has lived his day, he is ripe. And he will welcome death. He will not go crying -- there is nothing to cry about. But a person who accumulated money, became an engineer because money is in it and who always wanted to become a dancer and never became a dancer, will die unfulfilled, crying, weeping. His whole life has been a wastage.

And remember: you cannot carry the money with you when you die, but you can carry your joy; that's the beauty. If he had been a dancer, he would have carried his joy. He would have danced into death, unto death. But he was an engineer and for his whole life he suffered and dreamt about dancing. Now life has disappeared, death has come and he is empty -- he has nothing to offer to death. Always think of death. When you decide what to do, always think about your death. If doing this you will be ready to die happy, fulfilled, then

this is the right thing to do. If you feel afraid of dying then think twice, thrice, because that is the deciding factor.
So if you are enjoying, just go on enjoying and become a homeopath -- help people! And all kinds of 'pathies' help. If the doctor enjoys his work, is thrilled by his work, is enthusiastic about it, his enthusiasm cures people. That is therapeutic, medicine is secondary. Allopathy or Ayurveda or Homeopathy or Naturopathy -- they are secondary. The first thing is the thrill of the doctor, the joy of the doctor, the confidence, the trust of the doctor. When the patient comes to the doctor and sees him so enthusiastic, half the disease is already gone. If he can see the doctor humming a tune while he is prescribing, if he can see the radiance on his face, the medicine has not yet been given to him but it has started working. He is cured!
Those few days that he will take to be cured are nothing but his taking time to absorb. He was cured at the first moment when he saw the doctor and when the doctor was so full of joy and happiness and juice and life. He was cured that moment but he is just a coward -- he cannot accept the cure so fast. He will take three, four, five days, seven days to accept the phenomenon, otherwise he was cured. If he was intelligent enough, courageous enough at that very moment he would have thanked the doctor, paid the fee and would have thrown the medicine -- there was no need for it! But he will have to take the medicine because he cannot trust so much. But ninety-nine percent of the work has happened. Therapy is a function of joy, love, enthusiasm. You continue -- become a good homeopath!

[A sannyasin, who cleans group rooms, says: I can just never feel completely surrendered to the work I'm doing. It's always a sort of grinding, sort of dragging...]

You go on trying! It is very easy to do something which you like because it does not create any challenges. But something that you don't like creates challenges and if you can make it worship, you will grow immensely out of it. You

don't like the thing that doesn't fit with you -- the reason may not be in the work itself; the reason may be somewhere else. For example, cleaning: cleaning seems to be a third-rate thing. Mm? in the world that is what it is thought to be. It may be hurting your ego that [these group leaders are therapists]... and you are just a cleaner!
It may not be exactly cleaning that you dislike; it may be the hurt that comes to the ego.
You have to see that, because you are living in a commune where every opportunity to grow has to be used. Look into it; what is it that hurts? How can cleaning hurt you? Cleaning is such a clean job -- how can it hurt you?

[The sannyasin answers: I don't really feel it's hurting but... I don't know, it's an effort to keep on doing it. Every day it's such a struggle.]

It is always so, mm? -- it is always, because everybody is doing the same thing every day. Why carry the memory that yesterday you did the same thing? Drop the yesterdays! Then you are doing it for the first time.
That's how I go on doing things. I've forgotten about the yesterdays, otherwise how can I go on doing the same thing? It is the same thing: every day the same people, the same problems. Faces change but problems don't change. But I don't remember the yesterday so I am thrilled again. I am really ecstatic whenever I am talking to anybody... as if I have never heard about this problem! I am intrigued!
Just forget the yesterdays! And who knows? Tomorrow may not come and this may be the last darshan, tomorrow I may not be here. So why not enjoy it? Tomorrow you may not be there in the world at all, so clean it as deeply as you can! This may be your last work, your testament so let it be total and final and ultimate. It is not a question of the work really, mm? Deep down it is a question of psychology.
I am putting you into things and sometimes I would like you to be in a thing which you don't like really, because only that will create the friction necessary to create energy. And when

I am saying something to one person never think that it is being said to you; otherwise you will be confused. What I was saying to the other sannyasin -- that she is going to become a homeopath -- was said absolutely to her, to nobody else is it applicable. And what I am saying to you is said to you, to nobody else is it applicable. It is immensely personal. My approach is personal I look into you and each device has to be used for you.
You continue! I will change your work only when I see that you are enjoying it so much that now it has to be changed... not before that. When I become afraid that now [you are] going to become enlightened if I don't change him from that work then I will change it.

[A sannyasin, who has just completed Primal therapy, says that he has long had the desire to marry, settle down and have children. The idea returned with renewed strength during the therapy. He has been with the same woman for seven years but not married.]

Mm mm! A dangerous idea has come up!...
Do you want to destroy a good relationship? If it has been so good for so many years, why destroy it?
She is also a sannyasin or not? (he shakes his head) First make her a sannyasin; otherwise it will be troublesome. First help her to become a sannyasin, then get married and then start a family. But first let her become a sannyasin. Then it will be something different, not an ordinary family.
Ordinary families are not needed any more. Enough! They have made the earth almost a hell. Help her, bring her once before you think of creating a home. Let her also be acquainted with me, let her also go into meditations. And if still you both feel to, then get married, and good -- start a family.
But first let her come here. The idea is not bad, but wait!

[To a sannyasin who had received a hit in discourse about his poker playing, Osho asks if it still continues and he replies yes.]

Yes, start it again because I heard you have stopped it!... I was thinking to come some day!

LET GO!
Chapter #28

28 April 1978 pm in Chuang Tzu Auditorium

Deva means God, Gulam means a slave -- a slave of God. And that is the highest peak of freedom. When one disappears into God, one becomes a slave on the one hand and on the other one becomes God Himself. Looked at from the human standpoint it is a slavery because you don't have a will of your own any more. God's will is all: 'Thy kingdom come, Thy will be done.' Now you don't feel any stirring of will within you. You become just a hollow passage -- He flows through you. This is slavery but this is freedom too, freedom from the self.
Looked at from the divine standpoint, this is the ultimate in freedom, because unless you disappear something of the slavery remains. When you are not, how can you be a slave? Who can be a slave? You are just emptiness. And in that emptiness only God is, only the master is, and you have become part of the master.
So this is a paradoxical state. All the great ones have lived in this paradox, this has been their life: in dissolving their will they have attained to God's will. Now they don't do anything. They are simply a receptivity, a passivity. They are just a dry leaf in the wind -- wherever the wind takes it, it goes. If the wind takes it, it goes; if the wind doesn't take it, it lies down and rests on the ground. If the wind takes it

to the skies, fine. If the wind drops it into the valley, fine. North or east, west or south -- wherever the wind goes; the dry leaf has no will of its own. It is a slave and yet it has become part of the wind itself. There is no resistance, no fight. This is the state of let-go, hence it is freedom. And they both exist together in the sage.
This is the meaning of your name -- let it also become your experience.

[A sannyasin is returning to the West to make a film about Osho, he says: 'I'm very impatient with people when they don't understand the obvious, and it is so obvious to me -- you have done so much for me'.
Osho says that they will understand by and by; '... that in the very trying to convey what has happened to you, what is happening here, even if the people are not turned on, you will be infinitely benefited. Try to explain it from every angle, attack from every corner and then many things that you were not aware of will surface in your own being.... People are often slow to be won over simply because they have been cheated so many times in life. But your joy is bound to convince them. Don't be serious! Your seriousness may not convince them but your humour will!']

[A visitor asks: I want to know if you can see my real face. What does it look like?]

There is no real face. The real face means facelessness. All faces are false because the reality has no form, it is formlessness. That is what is meant by the real face. One has to go beyond the form because deep down you don't have any name, you don't have any form. Deep down you are just emptiness, pure emptiness. It can't have any face because it has no matter in it. It has only nothing in it. It is just as if you peel an onion layer upon layer: you go from one layer to another layer and you go on peeling and peeling and finally nothing is left.

All faces are layers and everyone has thousands of faces. It changes every moment. When you are happy you have a different face, when you are sad you have a different face; when you are succeeding you have a different face, when you are failing you have a different face. In the morning one face, by the evening another. There are so many faces but they are all false. The face as such is false.
When Zen people say 'Go and look into your original face', they are saying that if you go on looking for the original face, you will have to discard all faces and then suddenly one day you will find that there is no face left -- this is you! It can't be seen. If it can be seen, again some layer is still there; you have to unearth more. And that is our originality, that nothingness. Out of that nothingness everything has arisen, and one day everything will disappear into that nothingness again.
To know it is to know that you are unborn, that you are undying. To know it is to know that you are neither man nor woman. To know it is to know that you have always been here and you will always be here -- that you are eternity.
But then you are not... something is, 'x', indefinable.
Yes, I can see it, but 'seeing' is just a metaphor. I can see it because I know my nothingness, so I know your nothingness. The taste is the same because it is the same nothingness, there is no way to distinguish two nothingnesses. I have peeled my onion and I have seen that there is nothing inside. I know your onion and every onion is the same.
Do a few groups here to get to your original nothingness!

[A sannyasin says he is feeling very rigid and ill at ease with people. Osho checks his energy.]

Don't be worried about it. Your energy is going perfectly well, as it should be. It is not rigidness, it is just silence arising in you. So when people say something you are at a loss, no words come to you. And you get afraid: what is happening? Something new is happening which has never

been in your life before. But you have to relax with it. And people by and by will come to know that something is happening. So many things are going to happen to people here that people are to learn. Or just hang a sign on your chest: 'I am dumb -- please don't disturb', and that is enough!
But you have not to force anything in relating to people; that will be against the energy. You have to relax with it. It will change. Soon you will be able to relate again but a little time will have to be given. You are entering a beautiful, silent space. Accept it joyously. Don't think of it as a problem, it is not.

[A middle-aged sannyasin couple are present. The woman says she is jealous of her husband's contact with other women.]

It is time now to drop it! It is good for children, not good for you now. Children can be forgiven -- that much foolishness is acceptable in children, but not in you. It is pointless. The whole idea of possessiveness is pointless. Who can possess whom? And for what? It is such a small life; why create trouble? Jealousy will create trouble for you, why create trouble? Jealousy will create trouble for you, will create trouble for him, and it will make things very very tense. Drop jealousy, you start by dropping it. It is a good situation. If [he] starts fooling around a little it is a great opportunity. Be thankful to him: he is giving you a chance! If he doesn't fool around you will not know your jealousy and this jealousy will remain with you when you die, you will take it with you.
It is better to be finished with it and be finished fast, because soon he will be becoming intelligent enough not to fool around -- then?
And remember: if there is no situation about which to feel jealous, you may not feel it but it is there. And that is bad because it remains in your unconscious and goes on deciding your future lives. Jealousy is one of the diseases, canceric, it

is cancer of the soul. So just be thankful to him, be grateful to him and go on telling him 'Fool around a little because if you don't do that... I am lost'.
If he is being foolish, use it! Why should you be worried about it? And I am going to make him able to drop all that nonsense soon. It is time for him too! But you start. And there are surprises: if you drop jealousy, he may drop going with women; things are so interrelated. Because if you are not jealous then why bother? He may be simply going because it makes him feel powerful, powerful over you. Otherwise it is time for him too to see the futility of it all. But my feeling is that you start. Drop it this very moment -- don't zigzag. If you zigzag time is wasted. Simply drop it. Seeing the futility and seeing the misery if it, just drop it, with no condition, unconditionally. Because dropping it is so blissful, carrying it is such a misery. So simply drop it and never take it up again. Old habits may sometimes catch hold of you but forget about it.
And you will be surprised -- it will bring [him] also to his senses. Seeing that [you are] going so high in spirituality, he will forget all about those small things that he goes on doing. And he is doing nothing much -- just talking to a woman or just chit-chatting, that's all, but that will also disappear. When he sees that you are going so far ahead and he is lagging behind, he will start feeling jealous of you. But you start -- my feeling is that you can start it. And you are on that point from where you can drop it because you have suffered enough for it. I can immediately make him not do those things but that will not help -- you will remain the same. This fire is good. Use it.

[The husband says: I cannot understand anything any more.]

Thats good! For just a few days more you continue. Please! A few days more. Even if she drops jealousy, for a few days you continue....

This you continue. Unless I see that [she] is free of it, go on doing it. It will be hard work but just for her sake! Once she is free you can drop it too....

LET GO!
Chapter #29

29 April 1978 pm in Chuang Tzu Auditorium

[A sannyasin had previously written to Osho about getting money from her parents to be financially viable while in the commune. Osho tells her to go back and play the game with them. She says sometimes she is afraid of them.]

No, I will help you. Once you understand that something is a game, it is never heavy. The heaviness comes from your interpretation. If you take it seriously and you think it is for real, then it becomes heavy; otherwise nothing is heavy. If somebody is insulting you and is being angry and you know that this is drama, then you can go on laughing -- you know that he doesn't mean it. But if you think this is real, not drama, then you start becoming disturbed.
This is the whole art of remaining still and tranquil and undisturbed in the world. If you can see that all these are games, suddenly you are in a different space -- you have transcended. And the heavier the game, the more enjoyable it becomes, because it has more complexity. Just go with this idea that this is a game. Don't call it a game, just know it is a game. They are just playing a tape -- maybe their parents played the same tape with them. They are repeating it, it is just mechanical. They are not conscious of what they are doing. But now you can be conscious of it, and once you are conscious, you are out of it. That is the beauty of consciousness: it immediately takes you out of the world. You remain in the world and yet you are not there, you have simply transcended. You start sitting on the hilltop and

looking from there. Then everything is beautiful, everything is fine.

Once you know that something is a game, great humour arises -- seeing the whole ridiculousness of it, of how seriously they are playing. It is really a great drama that goes on around us. This earth is a big stage and all are actors and everybody is putting on an act. Once you can see the act, once you can see that everybody is an actor, you have understood the approach of all those who have ever become awakened. Their approach is that this world is just a dream. Why do they insist that this is just a dream? It is a device. If you can see that this is a dream, you are out of it, out of it immediately.

So go. And the biggest game is always with the parents because. one is deeply involved in it. From the first day of your conception you became involved in it. You have been a part of your mother, in her womb for nine months and then for years you have been part, on her breast... and your father and your family -- you are rooted there! You have grown out of their drama, you are part of their drama, you are part of the script. If you can become aware, then something has happened in you of which they are not aware, which is not part of their script at all: that is sannyas! And then you can watch the whole thing out of the corner of your eye and enjoy it.

Just go with that idea -- that you are seeing a film, reading a beautiful novel. Sometimes you may get lost; remember again, and with the remembrance you will be out of it. Slowly, slowly, you will see the point: the more you become aware, the less serious is the game. There will be moments of clarity when it is absolutely clear that this is a game; then there is no seriousness at all. Even if somebody kills you, if you can remember in that moment that this is just a game, you will laugh! Even in death the humour will continue, and to carry the sense of humour even into death is to transcend death too. One has won over death.

I am sending you specifically. This is going to help your growth very much. Go and play the game, act as beautifully

as possible and for the first time deliberately become part of the drama. Deliberately, I say, knowingly, and when we do things knowingly, of course we can do them more aesthetically. When we knowingly say something, there is a great difference. You know beforehand what is going to be the reaction because you know those reactions: if you do this, they will do that. Now you can enjoy the whole thing -- you can do something which will provoke them into doing something that you want them to do. And once you know the secret it is surprising because you will find that there is no need to be a victim ever! You can always do the thing in such a way that the result always comes out in your favour. It is so easy to create anger in people and so easy to create love. If you always create anger, nobody else other than yourself is responsible; you have not yet learned how to play it deliberately. Otherwise these are simple things. You know if you do 'a' they will do 'b'. For the whole life this has been happening again and again. The wife knows if she does 'a' the husband is going to do 'b'. It is a settled thing. And the husband knows that if he does 'a', the wife will do 'b'. And he is afraid -- the wife should not do 'b'; he is very worried. But he cannot resist doing 'a', that's the trouble: he will do 'a' and 'b' will follow.

Once you know that all is a game, seriousness disappears and you can start playing deliberately.

Then you can see all that is possible.

They say the best chess player is one who can see five moves ahead. It is very difficult to see five moves ahead: 'I will do this, then the other party will do that; then I will do this and the other party will do that.' Five moves is complicated, that's why chess needs great intelligence. But this is life! Chess is exactly what life is. Chess is all about life.

Just go and play chess! And even if you can think of two moves ahead, that will do, because I am not going to make you a world champion! This will do -- for this work, this will do. And enjoy the trip!

If you do it deliberately, you will he back soon. If you consciously play the game, you will be back very soon. And I will be watching. Keep this (a box) with you and come back soon, mm? Remain happy there. And whenever you feel that you are falling into the trap, just remember me, have a good laugh and I will bring you out of it!

[An elderly sannyasin is leaving for the West, and says: I feel like a little child.]

That's perfectly good! That s perfectly good. That's how it should be -- this is the time to become a child again! Only by becoming a child again does the circle complete and life become fulfil ment. If the moment one dies, one has come to the point where one was when one was born, then one's life has been lived. If the first moment can become the last moment also, then you are victorious; life has not been in vain.

This is very good -- allow it. It will be difficult there but each difficulty is a challenge and has to be accepted. And nothing is more valuable than this, a second childhood. Everything can be sacrificed for it but it can't be sacrificed for anything else. So just enjoy it, enjoy it unashamedly; don't be afraid of what people will say. Never be afraid of people's opinions. That is the greatest bondage in the world. Once you are not afraid of people's opinions, you are free. That is the subtle bondage: one is continuously considering others.

Gurdjieff used to say 'Don't consider!'... and he is right. What others say is their business and their problem, it has nothing to do with you. Just look into your own nature and whatsoever is joyous, go with it. That is your responsibility. You are not answerable to anybody, you are answerable only to God. And God will be happy to accept you back as a child... back as He had sent you here: clean, pure, again innocent....

Come back soon and then be here forever. Finish things there! Mm? because you will become more and more like a child and it will become more and more difficult there. And

here it will be perfectly okay. You can join the school! That will be a really great joy for the kids. I am going to put a few old kids in the school also!

[A sannyasin says she feels both a desire to meet and be with people and an urge to escape them too. Osho checks her energy.]

It is really beautiful. Your desire to meet with people is just your mind playing tricks with your energy to disturb it. And the mind has all the rationalisations with it -- that one should go and see people and relate to people; that's how one should be. The mind is really great in quoting scriptures. But right now your energy is moving towards the inner centre, it is turning introvert. It is going beautifully. It wants to contact the innermost core. Trying to relate with people creates a contradiction: the energy wants to go in and you want to go out. 'You' means your mind and you are more identified with the mind than with the energy. Slowly, slowly you will find that the energy is more you than the mind is, because it is a deeper you, the mind is the superficial you. But we are identified with the mind so we always go on listening to the mind.
Don't listen to the mind. Work and remain in the ashram as much as possible. Even when moving outside, just move with a few people with whom you have really a contact, with intimate people. And that is the definition of intimacy: if you can be alone with somebody, that means you are intimate. If you have to be with him, constantly coming out, that means you are not intimate with him. Only two intimate persons can sit silently without talking for hours; there is no need to talk. They can be together without relating in any outward way. They can allow each other the freedom to be and to be alone.
You love a person when you can be with him as if you are alone. You need not consider him, consider what he will think. If you consider what he will think then you are not yet in love with the person. You are afraid of the person, his

opinion. You are still pretending, you still have a facade. You don't allow your reality, your spontaneity. You still go on carrying some act, performance; you are not relaxed. So when I say 'be with intimate people', I mean people with whom you can be almost alone.
Choose a few people that you really love and like, and that will be helpful. Forget about the world for a few days, completely. Whenever you feel a great hankering to be with somebody, remember me, use that hankering to remember me.
At this stage that will be very helpful....
Keep this box and whenever you start feeling like relating, you can talk to it... and it answers! Put it on your heart and just be with it. Good.

[A sannyasin says she has been feeling really lonely in the last few weeks, but for the first time is accepting this, like 'Okay, that's it.']

Just okay is never okay. Enjoy it! Don t just say okay, because that is a kind of defeatism. Celebrate it! Aloneness is beautiful because it is the truth. One has to come to it, one has to befriend it. And if you can befriend it joyously it becomes a kind of centering.
All relatedness can happen only afterwards, when one has learned how to be alone. Only a person who knows how to be alone can be loving. All others are just pretending to love; in fact they are just finding somebody to be occupied with. Their relationship is neurotic, it is pathological. It is not relationship at all... because they cannot be with themselves. They have to be with somebody -- anybody! They want to be involved with something, they want to do something so that they can avoid their loneliness. This is hot love. They are simply using the other and the other is using them. They are just in a mutual kind of exploitation. How can there be love when there is so much need and so much dependence?

Love is possible only when there is independence, freedom, when one can relate for no other purpose than relating; when relationship is unmotivated there is no exploitation, and one remains alone, even while relating. Only two beautifully alone persons can come together and have a beautiful experience of being together. But the first requirement is that they should be established in their aloneness. If they are not established there, then all their relationship is just avoiding, escaping.
Good, that you have at least said 'okay' to it, but that is not enough. Make it a celebration, enjoy it! It is beautiful, it is far more beautiful than any relationship can ever be. It is a relationship with yourself. It is making a circle of yourself. You are the lover and you are the beloved. This is a kind of inner meeting, an inner meeting and communion of the man and woman, of your own polarities. Out of this meeting you will become an individual, an authentic individual. Then everything becomes possible -- even the impossible becomes possible. But only afterwards, never before.
So start enjoying it. Feel ecstatic about it. And soon you will see that ecstasy is arising. Ecstasy always arises when one is alone. The people who were running towards the mountains were not all just foolish; they were simply searching for aloneness. Of course they were searching in a wrong way, because aloneness is in, not out there. One can dive into it any moment, anywhere -- no need to go to the mountains. So explore this inner Himalaya!

[A sannyasin says she feels a sense of frustration; it always comes each morning on waking.]

Then you must be dreaming a lot of hell. Start dreaming beautiful dreams -- create dreams. From tonight start doing one thing: ten times affirm before you go to sleep that you will have beautiful dreams, great ecstatic dreams. At least become enlightened in your dreams -- dreams of fairyland, shambala and things like that. Ten times affirm very positively 'I will have beautiful dreams, nice dreams, sweet

dreams. The whole night is going to be a great ecstatic exploration. By the morning I will get up utterly fresh, happy, glad.' Ten times positively affirm this, then go to sleep. Continue this for at least thirty days and then report, mm? Within thirty days your morning will be changed. Your night has to be changed, the morning is just a result.

[The encounter group is present. One participant says he had intended going to the West to collect his money and return here for ever. However his money has been lost in a business venture, and the rest his wife has taken and says she does not want to see him again. He does not have any qualifications to work.]

So the world has renounced you? -- that's good!... Qualification is not the point at all, mm? Unqualified people are required here more because they can do many things. Qualified people become experts, they can do only one thing. And qualified people become unintelligent also, because when you are unqualified you have to be smart. When you are qualified, there is no need to be smart at all. So nothing to be worried about. That's a good qualification; you can do many things, that's good.... If you don't want to go, don't go. Start doing something here!

[Another group participant has a medical problem with both ears and asks if Osho will look at the energy around his head. Osho checks his energy.]

It has nothing to do with the energy really. Just because your ears are not functioning well, there is a disturbance. The energy is there but it cannot flow because of the gap in the ears.
Energy follows the sound route. Deep down energy is sound -- hence the chanting, mantras, in all the religions. If you can chant a certain mantra energy starts taking a certain form. If you chant a certain mantra, energy takes a certain pattern. The mantra creates an energy-field. But when ears

are in a bad shape, the energy cannot flow as easily as it should. That's why [the group leader] felt that some disturbance is there.
But nothing to be worried about. It can't affect your spiritual growth. It can affect your psychic growth but we are not interested in psychic growth at all.
For example, if you want to become a psychic -- telepathic, clairvoyant -- it will be difficult, your energy won't help you that way. But that is all nonsense. Even if one becomes telepathic, so what? Even if you start reading other people's thoughts, it is of no use. Anyway, they are telling you their thoughts themselves. There is no need and it is all rubbish. The real thing is how to drop your thoughts, not how to read others'! So psychically it can become a disturbance but we are not interested in psychic phenomena at all, not at all. So you need not be worried.
But you should take care of the ears. I think the other will need an operation. What do the doctors say?

[He answers: He says he would like to operate on it.]

Yes, it has to be operated on, mm? otherwise soon you will not be able to hear at all. It is really blocked. The energy is not there at all, there is a division. Some energy is on the top and the body has energy but there is a gap. So the operation has to be done.
But it is not going to affect your spiritual growth at all. In fact, in a way it is good because you cannot be distracted by any psychic power. Patanjali has written a whole chapter in his Yoga Sutras: 'What has to be avoided.' You need not read that chapter because it will not happen to you at all. You can read only three chapters, the fourth you can drop!... Everything is perfectly good -- just forget about it.

[Another group participant, who had previously been in the Gurdjieff movement, says that Osho had told him to stop struggling and enjoy surrendering. He doesn't feel this was

relevant to him, because he was no conscious of struggling in the Gurdjieff sense of the word.]

No, you were not conscious but your unconscious was full of struggle. You may not have struggled consciously but that has been your characteristic. Maybe it was in past lives but it has been there. And you have struggled enough. That's why I said now drop it, there is no need.

And the work that goes on here -- hard work, people are being put into deep struggle and conflict, anger and rage -- is just a device to bring to their understanding that struggle cannot deliver the ultimate goods to you. It can help immensely but at the last ladder it has to be dropped. The ultimate jump happens always with surrender. To a few people it can happen on the first step, to a few people it will happen on the last. It depends on the types, what types they have gathered in their past lives, what kinds of energy patterns they have evolved.

You have struggled; that's why you became interested in Gurdjieff work. There is a deep attraction towards struggle in you; otherwise you would not have become interested in Gurdjieff work at all. It was an unconscious drive.

People don't become interested in anything without any cause. There is some reason. I told you only so that you would remain alert about it, that sooner or later struggle has to be dropped. And here you will have to be alert about it, because all kinds of works will go on here. All kinds of people are going to come -- they are here -- and one becomes curious: what is happening to this person, what is being done to that person? Sometimes one becomes too intrigued by some phenomenon that is happening. One becomes interested, one wants to go into it, but you have to keep in mind that your path is of surrender.

Soon we will create groups for surrender too. I am just waiting: when people become really tired of struggle then only can groups for surrender be given to them.

Many many things have to be introduced in the new commune and then the work will take on a wholeness. But it

will become complex also and people will become distracted. If you see somebody struggling and greatly elated and you have been told to surrender and relax, naturally the desire arises to ask: 'What am I doing? Other people are becoming so ecstatic through struggle.' And the person who has been told to struggle may become interested in people who are just relaxing and doing nothing. But everybody has to follow whatsoever is given to him as the key. So before the new commune, if you want to struggle more you can here, but in the commune you have to be completely relaxed, so finish it, mm? If you want to do a few more groups you can!

LET GO!
Chapter #30

30 April 1978 pm in Chuang Tzu Auditorium

Deva means God, Viramo means interval, pause, period. God is in the interval, in the pause between two words, two thoughts, two desires, two emotions, two feelings -- wherever there is a pause: between sleep and waking or between waking and sleep, in the pause; between body and soul, in the interval. When love turns into hate, the pause when it is no more love, it is not yet hate. When the past turns into future, the pause -- when it is no more there and the future has not come yet, that small, small moment, that is present, that is now. It is so small that it can't be called part of time. It is indivisibly small, it cannot be divided. That pause is indivisible and it comes every moment in a thousand and one ways.
Your moods change from one to another and you pass through them. In twenty-four hours we come across God so many times that it is a miracle how we go on missing Him. But we never look in the pause; we have learned that trick, not to look in the pause. And it is so small that it comes and

goes and we never become even aware of it, that it has been there. We become aware of things only when they are no more, when they have become part of the past. Or we remain aware when they are coming and are part of the future, but when they are really there somehow we manage not to see them.
When you are angry, you don't see it; later on you repent. When it is very imminent and coming, then you feel it and you are disturbed that it is coming again. But when it is there, suddenly you become blind, deaf, unaware, unconscious. And the pause is so small that if you are not absolutely alert you will go on missing it. It is so small; it can be caught only in absolute awareness. When one is totally there, then only will you be able to see. When one thought goes out of existence and another comes into existence, between the two there is an interval of thoughtlessness. That is God.
... I am giving you the whole key. Now you have to start working on your being with this key. Falling asleep, try to see the pause when you are no more awake and the sleep is not yet. There comes a moment, a very subtle moment, but it doesn't stay long. It is just like a puff, a breeze: it is there and it is gone. But if you can catch hold of it, you will be surprised: you have stumbled upon the greatest treasure of life.
Jesus talks about it again and again -- the Kingdom of God. That is the Kingdom of God that is always available in the pause. And passing through it, even unawares, you are benefited. Something, some of the fragrance of it goes on lingering in your being even if you were not aware. But from this moment become alert. Slowly, slowly, the knack comes.

[The new sannyasin asks: Why is the universe like it is?]

That question is not really a question and cannot be answered. An ultimate question only appears to be a question. The formulation is in the form of a question but it is not a question. Why is it not a question? Because

whatsoever the answer given, the same question will again be relevant.

If somebody says 'God created the universe', then the question arises: 'Why did He? Why?' No answer will answer it; you have to see the trap of it. Any answer will again be turned into a question, so this question will lead into what logicians call 'regress'. One can go on answering it and the question remains untouched -- no answer will be able to destroy it. Whenever you come across a question which can't be answered, that simply means it is not a question in the first place.

You are making a mystery into a question, and the mystery cannot be reduced to a question, that's why there is no answer to it. A mystery is unanswerable. You can live it, you can be it but you will never be able to know about it, there is no way to know about it.

And moreover you are part of it, the questioner is part of the question. But when we ask such questions we assume that we are separate.

When you are asking the question 'Why this universe ?' you forget one thing -- that you are part of it. Making the question gives you the false illusion of your being separate: you are standing there outside existence and asking 'Why this existence?' You are not out of it, nobody can be out of it. We are all in it, we are it, so who is to question and who is to answer? Existence includes all. That's why the true religious person will not answer it. He will say 'Meditate'. He will say 'Go deeper into your own self, one day you will know the answer.' But he is simply giving you a toy -- the answer never comes. One day what really happens is that the question disappears. When you see the whole absurdity of the question, the question disappears. And that is the answer.

It used to happen to Buddha's disciples again and again.... A new disciple would come and would ask something, something like this.... Because these questions are not new, man has been asking them since time immemorial. In fact we cannot conceive of man when hc was not asking such

questions. From the very first moment man must have been asking because existence has been a problem. 'Why is it there in the first place? Why is it, rather than not being?'
A great philosopher came to Buddha and he asked the question: 'Why is this existence?' Buddha said 'Be here. I promise you that I will answer but for two years sit silently by my side. Just go on sitting silently and after two years you can ask it.'
When he was saying this to the philosopher, another disciple of Buddha's started laughing, a belly laughter. He was sitting under a tree and he just could not contain himself. The philosopher was puzzled and he asked the man 'Why did you start laughing? What is so funny about it? I am ready -- I will wait for two years. i can wait and I will do whatsoever he says!'
The man says 'I am not laughing at your question. I am laughing at his trickery. This is the same thing he told me that this is the question I asked. Two years have passed here, he has not answered.'
And Buddha said 'But I am ready to answer, you have not asked!' The man said 'How can I ask now? I see the absurdity of it.' So he told the philosopher, the disciple told the philosopher, 'If you want to ask, ask it right now; otherwise after two years, you will be at a loss. He will not answer, because he insists "First you ask", and you cannot manage to!'
In fact the deeper you move into your consciousness, the more questions start disappearing and a moment comes, a moment of no question, of a non-questioning state of mind. That is the answer! It can't be given from the outside. But you suddenly know, you know everything... although you cannot utter a single word about what you have come to know. It is a dumb man's taste of sugar. He knows -- the taste is still lingering there on the tongue -- but he is dumb and he cannot say anything about it.
I can help you to know the taste of existence and that will be the answer. I have given you the key. To be in the pause is your key; that will lead you more and more deeply into

existence. And the closer you come to your own source, the fewer and fewer questions will arise. And a moment comes certainly, and I can see it coming any day, when suddenly all questions disappear. You are there, sitting alone with no questions at all. That moment is the moment of awakening. And that is the answer!
Just be here. Something is imminent -- it is going to happen!

[A sannyasin returning to the West says: Last time I was here it was very beautiful but this time it was very hard. In the Samarpan group he was afraid of dying, and now he feels good about it.]

It was good. It is always good to come very close to death. There is only one thing which is better than this, that is to die. But coming closer, closer, one day one becomes interested and takes the plunge. Then the ego disappears and you have arrived home. Death has to be gone through. There is no other way towards life, life arises only through death. And the deeper the death, the higher the life; the greater the death, the greater the life. They balance each other.
People's lives are small because their deaths are small. They die only in the body, so they live only in the body. If you can die in the mind you will be able to live in the mind; if you can die in the soul you will be able to live in the soul. If you can die totally you will become God. You will have the life of God Himself. Death is the price that we pay for life and there is no other way, no short-cut.
Each time you come it will become more and more difficult, mm? because the closer you come to change and transformation, the harder it becomes. When you come to me for the first time it is almost fun. That is the trap! Then slowly, slowly, you are caught. When you are caught, when I see that now you cannot go back, then the real work starts. I start hurting you from many ways, in many ways. And those wounds are there -- you have carried them down

through so many lives -- and when they are opened it is painful. And I have to be hard. If I love you I have to be hard.
So each time you come it is going to be harder and harder. Don't resist and don't fight, then soon the hardship will disappear. If you can die then all hardship is gone. Then real fun starts, real delight, it is not just an entertainment. Then life has wings and eternity is available for it.
... Next time you stay a little longer -- I will make it a little harder and you are getting ready to go deeper!

[A sannyasin describes an experience he had during the night: that he was insane -- that he was afraid or just imagining he was afraid -- that he was dying or just imagining he was dying. Then everything, all his problems, disappeared. It was so wonderful. Then the reverse procedure happened and he is back where he was before.]

It happens! If sometimes by chance you are very close to satori, the mind immediately starts weaving something and brings you down. It was a really beautiful moment. But everybody misses it for the first time or for a few times, mm? Only then does one become alert about how the mind brings everything back down to the same old pattern.
The real state of consciousness is of not-knowing, it is of innocence. So whenever it happens -- that state of not-knowing and innocence -- the whole existence becomes available to you. Suddenly everything explodes into jubilation and all is benediction. And there is no problem because there has never been a problem. But the mind is just waiting by the side, very puzzled by your joy, very jealous, trying to figure out what is happening to you and trying to pull you down, back to the old rut and routine. Because the mind remains master when there are problems and anxieties and you are puzzled and this and that and you are distracted by a thousand and one things, and there is always disturbance and chaos. The mind is master when you are in such a state.

When there is all clarity and not a single thought, not a single problem and the whole mystery is available to you -- to dance and to sing and to be -- the mind simply feels very much at a loss. Its mastery is gone, its power over you is gone; it starts being panicky. It will take any opportunity, any chance to jump into your being and stir your thoughts. And one thought leads to another, it is a chain-process.
This has been one of the greatest problems down the ages for those who have been meditating: when satori happens or is just on the verge of happening, the mind says 'Is it true satori?' and that's enough! 'Are you just befooling yourself?' and that's enough: the whole traffic starts again.
Just a single statement from the mind of 'Don't be so happy: it may be just a dream or an hallucination'....'It is too good to be true' the mind says, and immediately you are down the hill, moving back to the dark valleys. One has to be very alert.
Next time when something like this happens, don't get trapped by the mind. It comes slowly, slowly. One learns by experience and then one can stay more and more in that blissful state. If one can remain in that blissful state for at least forty-eight minutes, then the mind cannot do anything. But up to forty-eight minutes it can; that's its limit. If one can remain in that blissful state for forty-eight minutes, then satori becomes samadhi. If it happens only once, for a moment and then the mind comes in, it is satori, a glimpse. Beautiful, immensely beautiful, one is moving in the right direction, but if one can remain happy with no problem, with no question arising for forty-eight minutes, then one has crossed the boundaries of this world. One has entered into the other world. Beyond forty-eight minutes there is no power of the mind. You have gone so far from the mind that it cannot pull you back.
But good! I am happy that something really beautiful happened -- it will be coming more and more. Remain in the state of not-knowing and allow the state of not-knowing to take possession of you more and more. It is always available. All that beauty that you saw that morning and all

that silence and those songs are always there in the air. It is always spring -- it is just that we are closed.
Wait -- it will come again, and when it comes dance and sing and enjoy and remain a little more alert. If the mind says 'Are you mad?' Say 'Yes!' Don't make it a problem -- that's what I mean by being alert: whatsoever the mind says, say yes. If you say no, conflict starts and the mind starts arguing and you have to counter-argue and meanwhile all is gone. By the time you become alert there is nothing left. Those birds have flown, those songs are no more there, that state of innocence has disappeared, evaporated.
If the mind says 'You are sane', say 'Yes, sir'. If the mind says 'No, you are not insane. How can you be insane? If you know you are insane, you are sane!' 'Yes, sir'. Just go on saying 'Yes, sir!' Yes is poisonous to the mind, the mind cannot take it. If you say yes you simply drop the whole matter; then there is no going further. Say no and the mind argues; then you have to argue. That's the beauty of yes: it simply cuts it then and there, it does not create a chain. No creates a chain. So next time try this medicine called 'Yes'! Say 'Yes!' joyously... and then there is nothing more to say, because now there is no need to argue with you -- you are saying yes yourself. To cut all arguments forever, there is nothing like yes. And it will be coming soon!

[A sannyasin says that in the lectures she has the sensation as if she is falling into the ocean... She's afraid it's her ego and maybe it's not true.]

It is true. The ocean is here and you can ask! And the ocean is also falling into you. It always happens from both sides: the drop falls into the ocean and the ocean falls into the drop. If it is one-sided, the drop can escape. But now there is no escape. It is really happening... allow it!